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ABSTRACT

Citizens interested in preventing censorship in the public schools will find the readings, tips, and resources in this guide helpful. The text is divided into two sections. The first section, "An Overview of Censorship," provides an introduction to the organizations behind the growing censorship and anti-public education movement. The rise in censorship is documented and an explanation of why it is happening is provided. Also included are examples of how censorship incidents often unfold, a description of the censors' strategies and tactics, and a sampling of their most recent victories. Copies of flyers and brochures circulated by national censorship organizations and more detailed information on each group's anti-public education agenda are included in the appendices. The second section, "Organizing to Prevent Censorship," describes successful anti-censorship campaigns and pro-public education organizations. It explains how selection and reconsideration policies can help to ensure orderly and democratic decisions about challenged materials. This section also includes practical advice on how to mobilize support for the freedom to learn. Included in the appendices are model policies and a list of resources for fighting censorship. (RM)

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PROTECTING THE FREEDOM TO LEARN

A CITIZEN'S GUIDE

by Barbara Parker & Stefanie Weiss

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Preface

Anthony T. Podesta
President, People for the American Way

"The educational foundations of our society are presently being eroded by a rising tide of mediocrity that threatens our very future as a Nation and as a people." So concluded the National Commission on Excellence in Education, launching a vigorous and continuing national debate on the quality of public education in America.

The debate on the national and local level, unfortunately, is often not over issues of educational excellence, but over whether education should be weakened by indoctrination. National organizations have spawned local activists who attack the existence of our public schools, who oppose equality of opportunity; who discourage open discussion and debate; who censor materials that conflict with their dogma and orthodoxy; and who deny all children the freedom to learn.

Our Freedom to Learn Project works across the country to preserve our public schools, to prevent censorship, and to prepare our young people for a life of thinking for themselves in a pluralistic democracy. This Guide is designed both to assist local communities where the freedom to learn is actively under assault and to assist others to take preventative steps before the attack begins.

Without the tireless and expert efforts of authors Barbara Parker and Stefanie Weiss, this Guide would still be just a good idea. Gene Karpinski and Marcie Rickun contributed at all stages of development. The inspiration and leadership of our Founding Chair Norman Lear, our Board Chair John Buchanan and the entire Board of Directors, as always, were invaluable.

We are also grateful to the Mary Reynolds Babcock Foundation of Winston-Salem, North Carolina, for its generous financial assistance, which made publishing this Guide possible. We would also like to thank the Arca, Deer Creek, Field, George Gund, Menil, Moody, Z. Smith Reynolds, and New World Foundations for their continued support of our national Freedom to Learn Project, our Texas Textbook Project and other grassroots projects.

More is at stake today than a novel removed from a library or an idea censored from a text, although either would be more than sufficient cause for alarm. Our future as a pluralistic democracy, where open debate and discussion are the rule, begins in our public schools. This we must preserve. May this Guide help make it possible for all students to be free to learn.

Foreword

Steven Pico

As a public high school student in the 1970s, I received quite an education. Teachers and literature taught me that the First Amendment protected my freedom to learn about all kinds of ideas and make up my own mind. And that freedom, I was told, was safely beyond the reach of public opinion or government intervention.

Before I received my diploma, however, I also learned that a few people in power can severely restrict free access to information.

In an attempt to purge ideas they disliked—and to promote only those ideas which they approved—seven members of my locally elected board of education banned eleven books from use in the public schools. Among the books: Bernard Malamud's *The Fixer,* Kurt Vonnegut's *Slaughterhouse Five, The Naked Ape* by Desmond Morris, *The Best Short Stories by Negro Writers* compiled by Langston Hughes, and *Go Ask Alice.* The reason the books were banned: They didn't conform to the board members' political beliefs.

I learned that responding to the hypocrisy of censorship in a free society is not an easy or comfortable task. Teachers, students, and neighbors who fervently had discussed freedom throughout my youth chose to remain silent about the removal of the books.

The only recourse to be found was in public debate through the media and in the courts.

Public discussion illuminated the facts behind the school board's action. The board members who removed the eleven books admitted that the books were taken off the shelves "because they had appeared on a list" provided by a Far Right national organization. Public debate revealed that none of the board members had read the books that they labelled objectionable. Further discussion showed that the school district, which had a policy for handling complaints about books and other teaching materials, never followed its established policy. When the seven board members decided to remove the books, they simply did so—consulting no one.

The motives behind the book bannings were brought out in preparation for the court cases. One novel was banned because a black teacher in the story tells his students that George Washington owned slaves. That passage was branded "anti-American" by the school board. Another book, an anthology of works by Jefferson, Madison, Hawthorne, and others was banned because Jonathan Swift's satirical essay, "A Modest Proposal," was said to be "in bad taste." Similarly amorphous standards—which had everything to do with personal political tastes and nothing to do with literary merit—were used to judge and condemn two Pulitzer Prize winning novels and works by major black and Hispanic writers.

That the book banners were forced to discuss their action in public forums, I believe, helped determine the eventual outcome of the case. Public debate of the issues surrounding the board's action gave credence to my basic argument: that a pluralistic democracy is founded in the trust that people choose best for themselves when given a variety of alternatives. No citizen or group has the right to use its private absolutist standards of right and wrong

to prescribe what ideas should be available to a free people.

Six years and three court battles later, the banned books were returned to the shelves. In *Pico v. Island Trees Union Free School District,* the U.S. Supreme Court declared: "Our Constitution does not permit the official supression of ideas." Justice William Brennan wrote: "Access to ideas ... prepares students for active and effective participation in the pluralistic society in which they soon will be adult members."

My message to those fighting censorship battles today is simple: differences of opinion, open discussion and debate only enhance freedom of expression and freedom of thought. My advice is twofold: First, be tolerant of those with whom you disagree; they have a right to hold and espouse beliefs just as you do. And, second, never be afraid to confront those who act to limit the freedom of others.

Protecting the Freedom to Learn: A Citizen's Guide will assist you in preparing for the struggles that lie ahead.

Steven Pico, who was one of the plaintiffs in *Pico v. Island Trees,* is on the staff of the National Coalition Against Censorship in New York City.

Introduction

Barbara Parker
Stefanie Weiss

This book is for everyone who wants to protect the freedom to learn. It's for those citizens who want to minimize the chances that one day they'll wake up in the middle of a full-blown controversy over *Catcher in the Rye.* Or "secular humanism." Or the use of a particular health text in their neighborhood schools. It's for students, teachers, administrators, librarians and parents who—even in the middle of a controversy—realize it's never too late to make a difference. *Protecting the Freedom to Learn: A Citizen's Guide* is a practical guide for those who want their children—and everyone's children—to be able to go to public schools where they can learn how to think, not what to think.

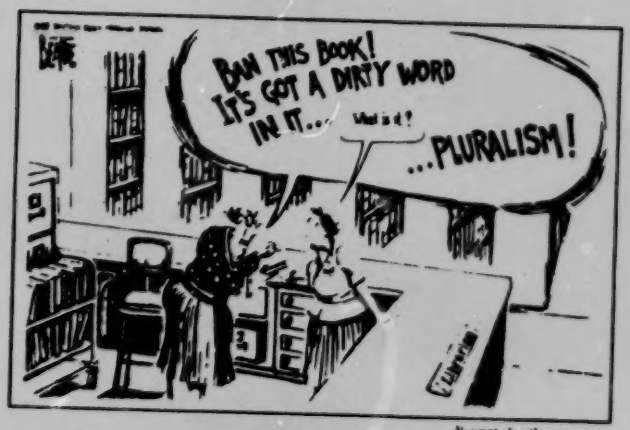
The text of this book is divided into two sections. The first, "An Overview of Censorship," provides an introduction to the organizations behind the growing censorship and anti-public education movement. This chapter includes documentation of the rise in censorship and an explanation of why it's happening. Also included are examples of how censorship incidents often unfold, a comprehensive description of the censors' strategies and tactics, and a sampling of their most recent, frightening victories. For a look at the whites of their eyes, we've included (as appendixes) copies of flyers and brochures circulated by national censorship organizations and more detailed information on each group's anti-public education agenda.

The second section, "Organizing to Prevent Censorship," offers hope. It describes successful anti-censorship campaigns and pro-public education organizations. It explains how selection and reconsideration policies can help to ensure orderly and democratic decisions about challenged materials and how such policies can—and should—be adopted in every community. This section also includes practical advice on how to mobilize support for the freedom to learn in your community: through building coalitions, writing letters, circulating petitions, working with the media, and educating the public. Finally, there's a lengthy appendix that provides model policies and a list of resources People for the American Way can provide to help you in your organizing efforts.

It's certainly a cliche to dedicate a book to those "without whom this book would not have been possible." Instead, we'd like to dedicate *Protecting the Freedom to Learn: A Citizen's Guide* to those without whom this book will be useless: parents, teachers, students, librarians, administrators, and civic leaders who read this book, learn from it, and implement its lessons. You are the ones who will prevent censorship; you are the ones who will defend and support our public schools. We hope this guide will be as valuable to you as you are to the freedom to learn.

September, 1983

An Overview of Censorship



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Chapter I

An Overview of Censorship

THESE FILTHY ANTI-AMERICAN BOOKS MUST BE TAKEN OFF THE SHELVES IMMEDIATELY
LIBRARY
THEY WILL WARP MINDS... CORRUPT MORALS... DESTROY FAMILIES—
LAW AND ORDER WILL COLLAPSE... THE NATION WILL BE DEFENSELESS AND THE COMMIES WILL TAKE OVER!!
DO YOU WANT SOME RUSSIAN CENSOR TELLING YOU WHAT TO READ?
WASSERMAN

1982, Los Angeles Times Syndicate
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Deciding what children should read and study in America's public schools has become, for some, a national pastime. Traditionally, such decisions have rested with teachers, education officials, and parents in local school districts. Local control of schools, after all, is a tradition as American as diversity, dissent and debate.

In the country today, however, there are a number of national organizations that would like to change the manner in which school decisions are made. They believe education should be a passive process that teaches students *what* to think, not *how* to think. They would like books and materials on school library shelves, as well as in public school classrooms, to reflect their narrow political and religious view of the world. In a word, the aim of such organizations: censorship.

The Rise of Censorship

In 1982, according to every major source of data on censorship activity, a record number of attempts was made to remove a wide variety of textbooks, library books, instructional materials, and courses from public schools across the country. One recent study sponsored by the American Library Association, the Association of American Publishers, and the Association for Supervision and Curriculum Development, reported that *one-fourth* of school administrators and librarians reported challenges to a wide variety of teaching materials in the 1979-80 school years. Among the targets: *The Diary of Anne Frank, The American Heritage Dictionary, Newsweek, Slaughterhouse Five, Catcher in the Rye, Ladies Home Journal;* textbooks that discuss evolution or encourage classroom discussion; sex education and drug education courses.*

A 1982 national survey of high school librarians showed little cause for optimism: The survey reported not only an increase in censorship attempts during the past five years, but a dramatic increase—from 1 percent to 17 percent—in the number of respondents who said that in their communities there now are "locally organized groups of public school censors."

*In 1982, the Supreme Court in *Island Trees v. Pico,* dealt with the issue of censorship, but in a very narrow way. The Court acknowledged the limited right of students to oppose efforts to *remove* books from school *libraries,* but even in this limited area failed to agree on a standard protecting students' right to receive information. One result of the case was to leave the initial decision of what is—or is not—"educationally suitable" in the hands of local communities.

Increased censorship attempts have been paralleled by a surge in book and record burnings. Since January 1982, there have been at least 22 publicized burnings in 17 states. A spokesperson for the Religious News Service said those are probably only one-tenth of the total number of actual burnings. Books burned include: *The Living Bible, Snow White, The Sun Also Rises, I Never Promised You a Rose Garden* and *The Hobbitt.* Records that have gone up in flames include those by John Denver, Lawrence Welk, the Beatles and Elvis Presley; magazines burned include *Sixteen, Ladies Home Journal* and *Playboy.*

Book burnings will continue if readers of the *Pro-Family Forum Newsletter* follow advice from the February 1983 issue, in which thousands of grassroots activists were told: "It just may be that Hitler's burning of anti-Nazi books prior to World War II has made us have an unholy respect for anything printed in book form. Just because a book has been published does not mean that it has an eternal right to exist or to be read ... Some things must be kept, and yes, some things may be burned."

The Far Right Censorship Network

During the past five years, the number of national organizations that spend considerable time, energy, and money encouraging censorship and attacking public education has grown dramatically. Among them: Rev. Jerry Falwell's Moral Majority, Phyllis Schlafly's Eagle Forum, the Pro-Family Forum, the Heritage Foundation and Paul Weyrich's Free Con-

BLOOM COUNTY **by Berke Breathed**

KEEP IT ORDERLY, FOLKS... I WILL NOT HAVE AN UNCIVILIZED BOOK BURNING HERE!
OOF!
CLASSICS
POETRY
OKAY... THE KURT VONNEGUT PILE ON THE LEFT... STEINBECK ON THE RIGHT AND THE DEMONIC ROCK RECORD PILE IN THE MIDDLE!
WELL! HAVE SOME FOUL AND VILE RECORDS THERE, KNAVE?
YOU BET.
ALL RIGHT! LIGHT 'EM UP!!
WHERE'S THE DONNY OSMOND PILE?

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"Until textbooks are changed, there is no possibility that crime, violence, venereal disease and abortion rates will decrease."

—MEL AND NORMA GABLER
Educational Research Analysts, Inc.

"I hope I live to see the day when, as in the early days of our country, we won't have any public schools. The churches will have taken them over again and Christians will be running them."

—REV. JERRY FALWELL
President, Moral Majority

"Modern public education is the most dangerous single force in a child's life: religiously, sexually, economically, patriotically, and philosophically."

—REV. TIM LAHAYE
Author, *The Battle for the Public Schools*

gress Research Foundation. Several of these organizations have locally organized chapters in communities nationwide working to pursue their goals. (For more information on the censorship activities of each of these groups, see Appendix A.)

The agendas of these organizations, as well as those of their local counterparts, leave no doubt about where the organizations stand on the subject of public education. Their long-term agenda calls for the *end* of public education in this country. Rev. Falwell, for example, has said: "I hope to see the day when, as in the early days of this country, we won't have any public schools. The churches will have taken them over again and Christians will be running them." In the interim, the plan of action is clear: The schools should be purged of books, materials and courses that encourage critical, independent thinking or classroom discussion of conflicting ideas.

The recognized leaders of the effort to purge textbooks—and the public schools—of materials that encourage thinking and discussion are professional censors Mel and Norma Gabler. The Gablers, along with a paid staff of eight, operate Educational Research Analysts, Inc., a nonprofit corporation located in Longview, Texas. The Gablers provide the research and raw materials for local activists to lead censorship crusades across the country.

The Gablers' alliances with and support from national New Right organizations are well documented. Terry Todd, chairwoman of Phyllis Schlafly's Stop Textbook Censorship Committee, told *The Washington Post* that her organization considers the Gablers "credible coworkers." Connaught Marshner, a long time foe of public education and a leading strategist of the so-called "pro-family" movement, praised the Gablers' Texas efforts in the October 1982 *Family Protection Report.*

The Gablers similarly have been lauded by the Rev. Jerry Falwell and Harry Covert, former editor of *The Moral Majority Report;* Howard Phillips, director of the Conservative Caucus; Phyllis Schlafly in the *Eagle Forum Report;* Richard Viguerie, publisher, *Conservative Digest;* and Lottie Beth Hobbs in the *Pro-Family Forum Newsletter.* The Gablers are also frequent speakers at national New Right political gatherings, such as Paul Weyrich's Free Congress Research Foundation's annual "Family Forum" conference. The Gablers traditionally lead workshops on topics such as "How Today's Education Will Destroy the Family."

The powerful political network of which these individuals and organizations are part has greatly contributed to the Gablers' spreading influence in Texas and beyond.

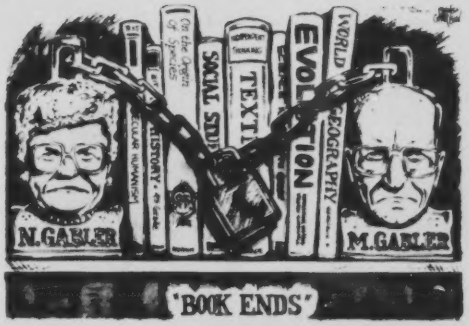
Half of all state level respondents to the 1980 national censorship survey indicated that the Gablers' activities had affected textbook adoption proceedings in their states. Over the past 10 years, the Gablers' "reviews" have been used to spark censorship controversies in all 50 states, Canada, Australia, New Zealand and Japan.

In seeking to mold textbooks to their views, the Gablers would reinstate traditional sex roles, rewrite history to reflect their interpretation of the past, deny scientific theory by insisting that Biblical creationism be included, and eliminate *discussion* of such subjects as segregation, women's rights, trade unions, the civil rights movement, slavery in America, world hunger and poverty.

One of the most frequent Gabler objections concerns textbook questions that lead to classroom discussion. Almost every time a textbook or teacher's guide asks questions such as "what do you think of?", "what is your opinion of?", or "how would you react to?", the Gablers' response is "invasion of privacy", or "open-ended question", or some similar objection. The Gablers contend that asking students open-ended questions is "situation ethics, a tenet of secular humanism."

The Gablers believe that textbooks that encourage students to come to their own conclusions "aren't fair to our children." Mrs. Gabler has said: "A concept will never do anyone as much good as a fact." The Gablers' newsletter has also advised: "As long as the schools continue to teach ABNORMAL ATTITUDES and ALIEN THOUGHTS, we caution parents NOT to urge their children to pursue high grades and class discussion, because the harder students work, the greater their chance of brainwashing."

Their philosophy is endorsed by the groups they advise.



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Censorship from Other Sources

Not all censorship comes from the organized Far Right network. Just as serious a threat to intellectual freedom are the censorship efforts pursued by some who claim traditionally liberal values: those who find *Huckleberry Finn* racist and want it banned; those who believe Shakespeare's "Merchant of Venice" is anti-Semitic and should not be read in classrooms; congregants of a "liberal" church who found historic Christian materials "sexist" and burned them in church. Make no mistake about it: These censorship incidents are just as wrong and just as anti-intellectual as the Far Right's attempts to ban *The Diary of Anne Frank, Native Son* or *The Bell Jar.* Despite their stated goal of stopping the perpetration of racism, sexism and anti-Semitism, the acts of these indi-

viduals are attempts to limit all children's freedom to learn and should be actively opposed as such.

The following examples of censorship incidents from traditionally "liberal" sources are symptomatic of the problem:

- Some black parents in communities around the country cite Mark Twain's use of the word "nigger" in *Huckleberry Finn* as racist. In 1982, attempts to ban this book occurred in several communities, including Warrington, Pennsylvania; Davenport, Iowa; Houston, Texas; and even at the Mark Twain Intermediate School in Fairfax, Virginia. In 1983 in State College, Pennsylvania, one parent told an NAACP audience that she had studied the effects of the famous work on students who read it. Because of the book's "racial slurs" and negative effects on children's attitudes, she urged that it be banned. "This is not education, this is pain," she said.
- In 1980, parents of a Midland, Michigan high school sophomore complained to a citizen's review committee that Shakespeare's "Merchant of Venice" was anti-Semitic and presented unflattering stereotypes of Jews as money lenders pursuing their "pound of flesh." The local chapter of the Anti-Defamation League of B'nai B'rith opposed censoring the play and instead suggested that it be taught along with additional materials to offset the negative images. The play is still being taught in Midland.
- In October, 1981, congregants of a Baltimore Unitarian church gathered to burn materials they considered sexist. Authors whose works were burned included Martin Luther, Thomas Aquinas, St. Augustine, St. Ambrose, Kierkegaard and Karl Barth.

Those who have opposed these attempts to ban stereotypes have nearly always succeeded. Why? Because most public education supporters realize the best way to eliminate hatred in our society is to examine it, discuss it and confront it for what it has been in our history and for what it is now. Banning classroom discussion of historical and contemporary discrimination against minorities—in effect, hiding it from our children—only guarantees its eternal existence.

It is important to remember, even while condemning these examples of censorship from "liberal" sources, that the primary source for nearly all organized school and library censorship is the Far Right. Today's Far Right has what liberal censors will never have: national organizations with local affiliates, strong financial backing, the ability to orchestrate censorship activity through national newsletters, how-to-censor

Residents of Monticel¹o, Minnesota throw books and records on a bonfire in early May, 1982. Billed as a "public destruction ceremony," the burning was promoted by three fundamentalist ministers, the Peters Brothers, as part of their national book and record burning campaign. In the past few years, the Peter Brothers claim to have burned $3 million worth of "satanic" books and records.

citizen guides, and powerful national leaders like Jerry Falwell, Phyllis Schlafly and the Gablers.

And the Far Right has the political savvy to use the scattered incidents of censorship from "liberal" sources to its advantage. We're only doing what the liberals have always done, they say. When making his legal case for a suit banning black author Gordon Parks's *The Learning Tree,* Washington State Moral Majority executive director Michael Farris said, "When the liberals want to censor books they object to, they call it academic freedom. When the Christians want to censor books they object to, it's called censorship." Moral Majority communications director Cal Thomas expounds on this argument in his book, *Book Burning.* Denying the Moral Majority's role in censorship activity, Thomas writes, "The real censors are the so-called 'liberal' secularists."

As the back and forth and the trading of blame continues, the real issue is lost. Censorship—from any source—is wrong. Despite claims from all sides, censorship never eradicates injustice; it only adds to it.

Case Study of A Censorship Campaign

A full-fledged censorship campaign or an all-out local attack on the public schools never "just happens." Almost always, it's the result of long weeks or months of careful planning and meticulous attention to volatile issues that are guaranteed to spark parental anxiety, fear, and discontent with the public schools.

In many instances, a censorship or anti-public education campaign unravels something like this one that occurred in Lee County, Florida:

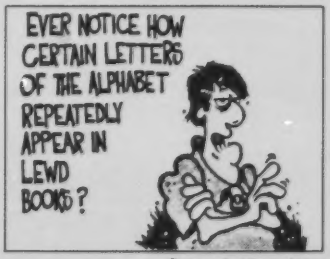
- A parent complained to the superintendent of schools that the world history text that her son was using contained a photograph of a stained glass window that "depicted Jesus as a monkey in a green jump suit, handing a banana to one of his disciples." The parent also claimed that the photo contained an upside down cross.
- The superintendent suggested that the parent fill out a form for reconsideration of school materials and that after doing so, her complaint would be taken up by the school system's established review committee.
- The reconsideration form was never completed.
- The parent took her complaint to the minister of a local fundamentalist church. The minister saw the same "blasphemous photograph" that the parent had seen and informed his congregants not only of the photograph, but of the "secular humanist conspiracy" that the photograph represented.
- Three busloads of church members—from the local minister's church as well as from neighboring congregations—showed up at the next school board meeting. They protested everything from the photograph in the world history text to rampant secular humanism in the schools.
- The school board president, after listening to the complaints of the parent and the local minister, suggested that for its complaints to be considered fully, the group should follow the school system's established complaint/reconsideration policies. The group ignored that suggestion and began organizing its own complaint procedure.
- After announcements from the pulpits of local fundamentalist churches, countless meetings in homes of protesting parents, and flyers condemning the schools, a new anti-public education group was formed. The group called itself Decency in Education (D.I.E.). (See Appendix B for a copy of one of the group's organizing flyers; the language

used is taken verbatim from materials published and distributed by Mel and Norma Gabler's Educational Research Analysts, Inc.)

- By the time Decency in Education first appeared at a local school board meeting, there was no mention of the alleged blasphemous photograph from the world history text. Instead the group's new agenda included three school system library books: *Soul on Ice, Catch-22,* and *Catcher in the Rye.*
- Fortunately, the Lee County school system had a well-defined policy for dealing with complaints about library and instructional materials. When D.I.E. presented the board with a petition that contained 3,500 names of people who wanted the three library books removed, the school board insisted that names on the petitions be validated by the board of elections—to ensure that signers were residents of the community. D.I.E. refused to comply and the petitions were withdrawn.
- Members of D.I.E. eventually filed complaint forms against the three library books, which remained on the shelves while they were being evaluated. The review committee recommended retention of the books.
- Following the review committee's recommendation, D.I.E. announced a campaign to "replace board members [who voted to accept the review committee's recommendation] with members of our convictions."

The Censors' Tactics

The strategy of local groups, whether in Florida, New York, Oregon or New Hampshire, closely parallels the agendas of national groups that for the past decade have spent considerable time, energy and money organizing censorship campaigns as a means of orchestrating malcontent over public education. Their overriding strategy is simple as well as effective: Lay the blame for all of society's problems at the schoolhouse door. At once, the public schools become the solution as well as the problem. Their most consistent, effective organizing tactic: to exploit parental fears and society's frustrations. Some parents, frustrated by the stress of a rapidly changing society, are swayed by repeated assertions that schools, libraries, teachers and books are being used to brainwash and corrupt their children, and that books and ideas are the root of all of society's problems.



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is humanism molesting your child?

Rallying Cries

The censors consistently organize their attacks on public education around one or more of the following rallying cries: 1) "The public schools are agents of the amoral, dangerous religion of secular humanism." 2) "We need to go back to basics. Enough of the liberals' mealy-mouthed ideas—our children haven't *learned* anything." 3) "Our tax-supported public schools have gotten out of control. As parents, we need to reassert our natural right to control our schools." 4) "Since the 1960s, liberals have quietly censored all conservative ideas from the public schools; now we want equal time."

What follows is a brief explanation of each of these organizing themes.

1) **"Secular Humanism":** The Far Right frequently condemns public schools and organizes censorship campaigns around the drummed-up fear of the "religion of secular humanism." Censors define "secular humanism" as "faith in man, instead of faith in God." Humanists, they say, have no moral values, no absolute values, no respect for the free enterprise system or for America. Propounders of the myth of secular humanism insist that "it," which is how they often describe secular humanism, abounds in public school curriculums, textbooks, library books, classroom discussions and even in the teachers. Values clarification, situation ethics, sex education, death education, evolution, role playing, discussions of students' opinions—all, they say, are examples of secular humanism. In effect, the term "secular humanism," has become the catch-all buzzword that is used to describe any course, book or teaching method that doesn't advance the censors' specific religious and political ideology—in short, any teaching method that encourages students to learn *how* to think.

Organized censors insist that secular humanism is a religion, and as such should not be taught in public schools. Turning the First Amendment on its head, critics claim that the schools' teaching of secular humanism violates the Establishment Clause by infringing upon the religious freedom of Christian students. In community after community, censors rally to rid their tax-supported schools of all signs of secular humanist "child molesters" and "change agents."

Although very few people have ever heard of the religion of secular humanism and only a handful of teachers can even define it, the Far Right continues to successfully organize around it. (See pages 16 and 21 and Appendixes B, C and D for examples of specific materials used to promote the myth of secular humanism.)

2) **"Back to Basics":** Claiming that our public schools used to teach decency, goodness and Christian values, many public education critics believe all of public education's problems would be solved if only we'd go "back to basics." Certainly all Americans want their children to have basic reading, writing, and 'rithmetic skills, but "back to basics" campaigns often have an underlying goal. By stressing only multiplication tables, sentence diagrams and rote memorization, these critics want to eliminate time for classroom confrontations with socially critical and realistic literature, issues and ideas. To the censors, the basics should be the *limit* of a student's education experience rather than the solid foundation on which one's education is built.

ALL THEY LEFT US WAS "FLIP THE FROG" AND "THE ADVENTURES OF CHUBBY THE CHOO-CHOO"
THE PRESIDENT WANTS TO GET RID OF THIS AND BUY A NEW ONE
SCHOOL LIBRARY
APPROVED BY THE MORAL MAJORITY
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3) **"Parental Rights/Control":** Like the "back to basics" cry, the parental rights movement takes a universally accepted notion—a parent's right to get involved in his or her child's education—and uses it to organize support for a hidden agenda. All parents have a responsibility to be aware of their children's education experiences and to work *with* the school system. Those advocating parental rights, however, rarely work *with* a school system. Believing the entire education establishment is full of "secular humanists," these public school critics focus their energies on working *against* the public schools. Instead of discussing a problem with a teacher or requesting an alternate reading assignment for a single child, these activists prefer to take passages out of context, disrupt the school system and attempt to ban materials for *all* school children.

The Hatch Amendment, sometimes called the "parental consent amendment," is one of the major tools of parental rights activists. By using a misinterpretation of the law as evidence, these parents claim that any classroom discussion topic that they find offensive is *illegal*. They then protest further classroom activity on that topic, sometimes just for their own children, but more often for all students. (See Appendix H for more on how parental rights advocates use the Hatch Amendment as a tool in their anti-public education campaigns.)

4) **"Equal Time":** "Equal time" is certainly another misnomer for censors' attacks on public education. Claiming that over the last 20 years, liberals have "censored traditional values and ideas" from textbooks, library books and teaching materials, these public education critics are now calling for "balance" and "equal time." Biblical creationists use the "equal time" rubric to argue for the inclusion of their religious views in science classes. Creationists believe that their views of origin are science despite the fact that they rest on faith and are not subject to accepted methods of scientific inquiry.

The Moral Majority also used the "equal time" rallying cry in a 1983 public relations campaign designed to reverse the group's censorious reputation. Claiming that the publishing industry, libraries, book stores and national anti-censorship groups are "the real book banners," the Moral Majority got a great deal of press coverage around its efforts to put certain books "back on the shelves." Those books: *Evolution: The Fossils Say No, Gay is Not Good* and 60 other like-minded titles.

Again, the use of the equal time argument was misleading. Library collections can achieve balance on controversial issues without the inclusion of 62 specific titles for which there is little money, space or demand. And library collections are, for the most part, already balanced. Research by citizens around the country indicates that most public libraries carry a substantial percentage of the titles on the Moral Majority's list. (See Appendix A for more on the Moral Majority's censorship activities.)

On a local level, many public school critics run for school board—or loudly ***threaten*** to run for school board—to ensure that their views get "equal time." While most parents realize that public schools are *not* indoctrinating their children with only one side of every story, rallying around "equal time" is still an appealing and effective strategy.

Tools

The tools of the censors' trade are meant to inspire fear, divisiveness, anger, and activism. In the dozens of campaigns People for the Ameri-

BLOOM COUNTY BERKE BREATHED
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TODAY, MY SCIENCE REPORT IS ON THE EVOLUTIONARY ORIGINS OF THE PENGUIN...
CHAPTER ONE...
HOLD IT, BUB!
THERE'S A NEW STATE LAW AGAINST TEACHING PENGUIN EVOLUTION WITHOUT ALTERNATE THEORIES... WHAT'S THAT DRAWING, THERE?
A NEANDERTHAL PENGUIN
GET THE CUFFS, PONCH!

can Way has monitored over the past few years, certain flyers, pamphlets and films are used over and over again. So you'll be able to recognize these materials—and their national sources—what follows is a brief description of materials you might see in your community if a censorship controversy erupts or if one is in the making.

"Is Humanism Molesting Your Child?"—is perhaps the handout most frequently used by locally organized censors. The organization responsible for this leaflet, the Pro-Family Forum, is a national group that fosters the radical right perspective on education and family issues. Begun in 1975 by Lottie Beth Hobbs, who is the national president, this Texas-based group has approximately 30,000 members and chapters in all 50 states. Hobbs is a former vice-president of Phyllis Schlafly's Eagle Forum.

"Is Humanism Molesting Your Child?" defines humanism as a *denial* of the Bible, God and moral values, and a *belief* in—among other things—sexual freedom, incest, abortion, suicide, and a "one-world socialistic government." According to the brochure, the public schools "indoctrinate" children with humanistic values through films, textbooks, library books and courses on sex education, human sexuality, health and family living. The leaflet closes with suggestions to help parents stop the teaching of humanism and protect their families "from child molesters." (See Appendix D for full text.)

"Weep For Your Children: An Explanation of the anti-God religion in our school and what you can do about it!"—is written by Dr. Murray Norris, president of Christian Family Renewal and of Valley Christian University in Clovis, California. This pamphlet uses the standard Far Right rhetoric about secular humanism and the public schools. Norris writes: "... [O]ur children become involved in alcohol, drugs, sex, and sex perversions, even in satanism, because of the lack of a firm religious background—and the promotions of Humanists in our schools, our media, and other places that provide input for the growing children of this nation." *Weep For Your Children's* 30 pages include discussion on the evils of values clarification, survival games, role playing and *Humanist Manifestos I* and *II*.*

"Humanism is referred to by Humanists as a 'faith' and a 'religion.' The Supreme Court has recognized humanism as a religion. Does this religion have effective Sunday Schools? Not exactly. It has effective Monday through Friday schools. That's right. Our public schools. Our schools are rapidly changing from traditional education to 'change agents' for Humanism. Who pays for it? YOU DO!"

—"Is Humanism Molesting Your Child?"
PRO-FAMILY FORUM

**Humanist Manifestos I* and *II* (1933 and 1983) were signed by a small group of nontheist intellectuals. The documents declare the signers' belief in the worth of human values and scientific method of thought over reliance on a supernatural deity.

"Let Their Eyes Be Opened: A documentary about humanism and its influences in the schools"—is a film produced by the Christian Broadcasting Network (CBN). Headed by TV evangelist Pat Robertson (of "700 Club" fame), CBN is big business. In 1982, contributions to CBN topped $83 million, a 25 percent increase over 1981. CBN owns and operates four TV stations in major U.S. markets and one in Southern Lebanon, a cable network (second in size only to Ted Turner's Superstation), a syndication company, an investment company and a university.

The film is a slick production that suggests that our public schools—because of humanist infiltration—resemble New York's 42nd Street. Phyllis Schlafly's Eagle Forum showed the film at a church meeting in St. David, Arizona. "Let Their Eyes Be Opened" was instrumental in organizing community support for the elimination of all required reading lists including works by Homer, Hawthorne and Hemingway from St. David's schools.

Done in documentary style, the half-hour film includes interviews with several of the censorship movement's national leaders: Mel and Norma Gabler; Onalee McGraw, former education director of the Heritage Foundation; and Dr. Murray Norris, author of *Weep For Your Children.* According to a flyer promoting the film, "Humanism is shown as a root cause of the modern-day breakdown of educational effectiveness, discipline and morals, and also as a possible prelude to what some would like to see as a new world order, devoid of moral absolutes and restraints of the past." (See Appendix E for a copy of the flyer.)

Gabler textbook reviews—are promoted and circulated all over the country by groups including Phyllis Schlafly's Eagle Forum, the Pro-Family Forum and the Moral Majority. Written initially to influence the Texas textbook adoption process (see Appendix F), these reviews allow local censorship groups to protest books they've never read, to rail against passages taken out of context and against materials which often are not even used in their local school districts. The Pro-Family Forum in Louisiana used a Gabler review to attack a health text. The Gablers found the text "objectionable" because it included a brief mention of national health insurance. In North Carolina, the Moral Majority challenged a social studies text because of a discussion question that asked students to consider the importance of federalism. A Gabler review stated: "The importance of federalism should be clearly taught, not questioned" as the Gablers said that it allegedly had been in the text. In California,

ME AN' JESSE NOTICED THAT YOU DIDNT BOW YOUR HEAD DURING VOLUNTARY PRAYER THIS MORNING...
PRAY IF YOU KNOW WHAT'S GOOD FOR YOU
HELL
FALWELL
MORAL MAJORITY OF ONE
Kate Salley Palmer
THE GREENVILLE NEWS

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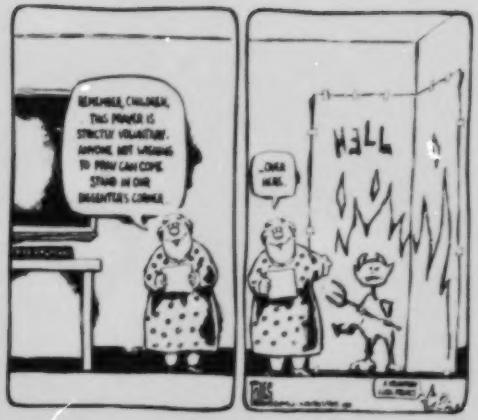
the Pro-Family Forum demanded that a textbook series be dropped, because in the Gabler's words, "it encourages evaluative and creative thinking." (See Appendix G for a sampling of Gabler objections.)

Legislation

Stretching the meaning of existing laws or introducing new legislation often is an effective way for public school critics to rally support, attract media attention, and advance their goals. Their legislative efforts consistently fall into the following specific categories:



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The Hatch Amendment: Stretching the meaning of the Hatch Amendment, or the "parental consent amendment" as it is sometimes called, is a common strategy used to create a framework for controversy. (See page 19 for more information on the "parents rights" movement.) Sponsored by Sen. Orrin Hatch (R-Utah), the Hatch Amendment was passed by Congress in 1978 (20 U.S.C. 1232h). On its face, the law requires parental permission before children can be involved in federally funded psychological research or experimental teaching programs. Far Right activists, however, interpret the law to mean that teachers must get parents' permission before they ask students *any* personal questions in *any* context. In this way, the law is used by public school critics to protest the teaching of anything they find offensive or can somehow label as "psychological examination" or "new and unproven teaching techniques." In a letter to an Ohio parent, Sen. Hatch wrote that the law could legitimately be used to protest "even simple questioning [that] will have a psychological intent or effect."

Parents across the country have called meetings, circulated petitions and written letters to protest such "violations of the Hatch Amendment" as values clarification, sessions with a guidance counselor, any discussions of attitudes about family, sex education, drug or alcohol abuse education and death education.

The Hatch Amendment—whether mentioned by name or not—allows locally organized censors to effectively limit any kind of classroom discussion. By stretching the amendment, any open-ended question can become a matter of controversy. (See Appendix H for text of the Hatch Amendment and a sample form used to assert "parents' rights" under the amendment.)

Creationism bills: Bills mandating that Biblical creationism be taught in public schools have been introduced in more than 15 states. These bills specify that evolution be taught only as a theory, and that "creation science" be given equal time and credibility in science classes. Creationism bills in Arkansas and Louisiana were enacted into law in 1981. However, later that year, a U.S. District Court declared the Arkansas statute was a violation of the First Amendment separation of church and state, and therefore, was unconstitutional; the Louisiana law was struck down soon after. Other locally organized attempts to teach religion in the public schools include local school policies that require the teaching of "creation science" whenever evolution is taught and requirements that science textbooks include coverage of Biblical creationism.

School prayer legislation: On local and national levels, advocates of government-mandated prayer in the public schools have been relentless in their efforts to "return morality" to the public schools. These advocates continue to work toward a Constitutional amendment, national legislation and local policies that would institutionalize "voluntary" school prayer or "a moment of silent prayer" in the public schools. Like creationism bills, the effort to legislate school prayer is part of the national scheme to make the public schools responsive to the Far Right's religious and political point of view. Opposed by educators and religious leaders alike, this legislation has been called unnecessary and unconstitutional.

Textbook Content Standards Act: A national coalition of radical right legislators, the American Legislative Exchange Council (ALEC), has promoted a "model" bill called the Textbook Content Standards Act. Introduced in several states, the bills would force all public schools in the state to use only books that preach "absolute values of right and wrong," tout "the free market economy and the effectiveness of the system," and reflect "the traditional roles of men and women, boys and girls."

The bill—in the form of a resolution—was passed by the Oklahoma legislature in 1981. Early in 1983, a local Corvallis, Oregon committee unsuccessfully presented to its school board a policy that would ban "non-traditional, anti-American teachings" from public schools; the policy was virtually identical to ALEC's Textbook Content Standards Act. (See Appendix I for a copy of the Act.)

These titles are frequently the targets of school and library censorship attempts. Photo by Joe DiDio

The Family Protection Act (F.P.A.): This proposed national legislation read like a Far Right "wish list," covering issues ranging from education to taxation to "family preservation." The bill's relevance to the freedom to learn: The F.P.A. would make the federal government a censor of the content of public school instructional programs and materials. Specifically, the bill would forbid the use of federal funds to "secure or promote education materials or studies relating to the preparation of education materials if such materials do not reflect a balance between the status role (sic) of men and women, do not reflect different ways in which men and women live, and do not contribute to the American way of life as it has been historically understood." How this would be interpreted and enforced is anyone's nightmare.

Originally introduced in 1980 by Sen. Paul Laxalt (R-Nevada), the F.P.A. was reintroduced in January, 1983 by Rep. George Hansen (R-Idaho). Among other things, the bill's 30-plus provisions would weaken efforts to prevent wife and child abuse, permit schools to discriminate against girls in sports and vocational education, and permit government-mandated prayer in public schools. While the bill is not expected to pass in its complete form, aspects of the bill have been broken into components and introduced on national, state and local levels.

Year of the Bible: On Oct. 4, 1982, President Reagan signed Public Law 97-280, designating 1983 as the "Year of the Bible." (See Appendix J for a copy of the law.) The law, passed as a joint resolution by the Senate and the House of Representatives, recognizes "both the formative influence the Bible has been for our Nation, and our national need to study and apply the teachings of the Holy Scripture." Some public education critics have interpreted this to mean that Fundamental Christianity is now our national religion and that all public education must be based on the Bible. (See Appendix K for America's Promise flyer claiming that PL97-280 requires "a study of 'the Holy Scripture' [as] ... part of every public and private school curriculum.") In one northwestern community, a resolution was introduced at a summer 1983 school board meeting, calling for strict "enforcement" of PL97-280 in that community's public schools. This use of the "Year of the Bible" is another example of how anti-public education groups purposely misinterpret legislation to advance their agendas.

Bills to fit the bill: In some instances, locally organized public school critics have been known to introduce legislation aimed at removing a specific book or course from the public schools. One such example oc-

curred in the spring of 1983 when a Florida state senator introduced a bill specifically designed to make the use of a health text illegal. While aimed at a specific book—*Let's Talk About Health*—the passage of this bill would have had far-reaching effects. It stated that books cannot "teach or advocate a philosophy that an individual should make choices of values or guides to behavior on the basis of individual tastes and preferences or on the basis that such choices make the individual 'feel good' or that such choices should be made without regard to parental authority ..." This catch-all bill was defeated soon after it was introduced.

A Sampling of the Censors' Victories

Censorship groups and organized groups of school critics in communities from Maine to California have devised a simple, but effective formula to determine what books, courses and instructional materials are appropriate—or inappropriate—for the nation's school children: *Any* book, course or teaching aid that encourages students to come to their own conclusions is suspect.

The following is only a smattering of what the censors have achieved in the past five years.

- In 1978, four major publishers of literature anthologies dropped Shirley Jackson's award-winning 1949 short story classic, "The Lottery," from their national editions. A publishing official explained: "If the books contained the story, they wouldn't have been bought in Texas."
- In 1981, the publishers of *The American Heritage Dictionary* agreed to delete "offensive words" from the dictionary in order to make it acceptable for purchase by the state of Texas.
- Early in 1983, 146 volumes of *The American Heritage Dictionary* were confined to a storage room because a Folsom, California teacher found 13 "inappropriate" words. Principal William Enos said, "Under the law, we could suspend a student for habitual use of the kind of words in this dictionary." Some of the "questionable entries": "fag," "queer," and "French kiss."
- In 1982, while attempting to stop the teaching of certain classics, Phyllis Schlafly's Eagle Forum succeeded in eliminating all required reading lists from St. David, Arizona's high school English curriculum. Targets of the campaign: *Of Mice and Men, Lord of the Flies,* and classics, by Homer, Poe, Hawthorne, Stevenson and Hemingway. In addition, the

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contracts of teachers who spoke out against the censorship activity were not renewed.

- In 1983, after three years of controversy, parents in Scottsboro, Alabama finally succeeded in halting the study of John Steinbeck's classic *Of Mice and Men* at Skyline High School. Principal Wade Gentle received a petition with 748 signatures urging removal of the book. Parents were upset about the novel's "profanity;" some censored the books with black markers.
- In Fremont, Ohio, one parent complained that a passage in James Baldwin's *If Beale Street Could Talk* was "sexually explicit." Rather than ban the book from classroom use, a compromise was reached: The book now is being taught with eight pages torn out of each edition.
- The publishers of five major homemaking texts were forced to revise all 1982-83 editions to ensure that definitions of nontraditional "families" were excluded.

- In French Lick, Indiana, in 1981, a high school principal confiscated copies of "Death of a Salesman" from eleventh grade students because, according to the principal, the book contained "vulgar language." The principal, who admitted that he had not read the play, said he decided to ban "Death of a Salesman" after several local ministers complained about it.
- In February, 1983, Alabama's state school superintendent said he would write a letter to all local school systems urging them to be cautious when—and if—they use 10 books in literature classes. The list of materials includes *The Diary of Anne Frank,* D. H. Lawrence's "The Rocking Horse Winner," Ibsen's "A Doll's House," and Langston Hughes's poem, "Harlem." The superintendent decided to issue "warning labels" after four members of the 23-member state textbook committee filed a minority report calling the books an "overbalance of sad, bizarre, hostile, depressing, discouraging stories and poems."
- American and world history texts consistently fail to probe controversial aspects of history—such as Vietnam, Watergate, the ecology movement, world hunger, poverty, the Great Depression, the Holocaust—because of pressure from protesters who claim that such discussions "fail to portray positive aspects of America and its heritage and tend to raise doubts about our system."

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Typical of scenes occurring throughout the nation is this one from Colorado:

A Denver parent blamed the schools and the books that her children had read for "turning her children against her." The parent said that the schools were responsible for her 22-year old son living with a woman of whom she disapproves and for the fact that her 24-year old daughter rarely comes to see her.

To remedy the situation, this parent and others formed a pressure group with one avowed purpose: to examine all school materials to find examples of secular humanism. After consulting the Gablers and completing their initial scouring of textbooks and library books, a group spokesperson told a reporter for *The Rocky Mountain News* that it was "clear that school materials were being used to destroy Judeo-Christian values." When pressed for a specific example of the charge, the spokesperson pointed out a teacher's guide that contained sample questions around which class discussions could be started. The group's spokesperson

explained: "Asking students questions is the most effective technique of indoctrination. This, after all, is what Satan did to Adam and Eve."

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This much is clear: For years, public education's most vocal detractors not only have been predicting the demise of public education, but have been actively planning it as well. Materials consistently churned out by national anti-public school organizations claim that the schools are responsible for everything from a breakdown in communication between parents and their children to teenage pregnancy, crime, abortion, and venereal disease.

Those concerned about the future of education should remember this: The people making the most noise about the public schools are organized, clever, and crafty. The crisis they cry about—and use as a rallying point—is the crisis that they helped, and are helping, to create.

For teachers, board members, administrators, and librarians to have to spend considerable time, energy, and financial resources on such tasks as dispelling the myth of secular humanism, defending the literary value of *Of Mice and Men,* or struggling to protect the rights of students and teachers to hold classroom discussions ***hardly*** seems a constructive means of finding solutions to education's real problems.

Solutions to some of public education's problems can be—and are—found in communities where parents have organized to support the public schools. The task is real: Where public education is ailing, the best remedy is to strengthen—not weaken—its support.

Organizing to Prevent Censorship

Citizens concerned about dangerous attacks on access to ideas and the freedom to learn must be prepared to act on their convictions. Strategies and tactics may vary from community to community, but there is one key ingredient always necessary to stop censorship: citizens willing to take action to preserve freedom for themselves and others.

Just as attacks on public education and the freedom to learn have increased dramatically in recent years, so too, have the efforts to respond. As citizens around the country have become more aware of the activities and goals of the censors, some have begun to organize effective opposition.

Lessons and Successes

Organizing against censorship takes many different forms in communities across the country. Tactics and strategies vary depending on the level of community concern and involvement, available resources, the interest level of local media, tactics used by the opposition, the particular materials in question, and the school systems' level of preparedness.

A sampling of the successful anti-censorship efforts suggests the variety of approaches that can be used:

- In Corvallis, Oregon, a *new citizens' group,* People for Public Education, was formed.
- In Girard, Pennsylvania and Calhoun, Alabama, *the authors of books under challenge* were brought in to address the local communities.
- In Sylvania, Ohio and Widefield, Colorado, *public education campaigns* were led by *school administrators.*
- In Baileyville, Maine and Island Trees, New York, *lawsuits* were filed by *students* and others.
- In Tell City, Indiana, *teachers, board members, administrators and parents* united to respond to false charges leveled at the schools by the censors.
- In Louisville, Kentucky, and Fort Lauderdale, Florida, People for the American Way's *anti-censorship film* was shown on local cable television and at community meetings.
- In Texas, Minnesota and Wisconsin, *statewide anti-censorship coalitions* were formed.

- In Elkader, Iowa, a *librarian* enlisted national and local support to help maintain access to ideas.
- In Beverly, Ohio, a teacher started a class in which *parents* read and studied controversial books their children would be reading.

(See Appendixes L, M, and N for more detailed accounts of successful anti-censorship campaigns in Tell City, Indiana; Sylvania and Beverly, Ohio.)

Despite their diversity of strategies and tactics, all those interested in protecting the freedom to learn—whether involved in a censorship controversy or trying to prevent one—come to two universal conclusions:

1) Protecting the freedom to learn is much easier if a school system has adopted formal selection policies to set academic standards and spell out goals, and reconsideration procedures to resolve disputes in an orderly, democratic manner.

2) It is essential to organize the broadest possible base of support for academic freedom and against censorship.

This section of the guide will first suggest ways to lay the groundwork necessary to prevent censorship. Second, it will describe a variety of tactics—from coalition building to letter writing to working with the media—that can be used to organize against censorship attempts and attacks on public education when they do occur.

Author decries censorship of book

By PEGGY SAND
Correspondent, The Oregonian

SALEM — The New York author of a juvenile book removed from Salem middle school shelves this spring traveled to Salem last week to defend her work.

"What worries me about censorship is that it doesn't stop with a single issue," said Norma Klein, author of numerous juvenile books. She had traveled to Salem to speak on a "Forum on Intellectual Freedom" sponsored by the Marion/Polk chapter of the American Civil Liberties Union.

The Salem School Board removed Klein's book "Breaking Up" from the district's library shelves following a parental complaint and the recommendation of a review committee.

Klein's book, published in 1986, is about a 15-year-old girl who must decide whether she would rather live with her remarried father in California or with her lesbian mother in New York.

Klein told the audience that the Salem removal was the first censorship by a school district of her book. She said she writes realistic fiction rather than the Mary Poppins genre of juvenile literature.

Censorship, she said, is a growing problem with popular children's authors like herself and Judy Blume who tackle controversial issues.

"If this continues, we will have no books that kids want to read," she said.

"I believe children and adolescents are keenly aware of the hypocrisy around them," she said, adding that juveniles search for honesty in literature.

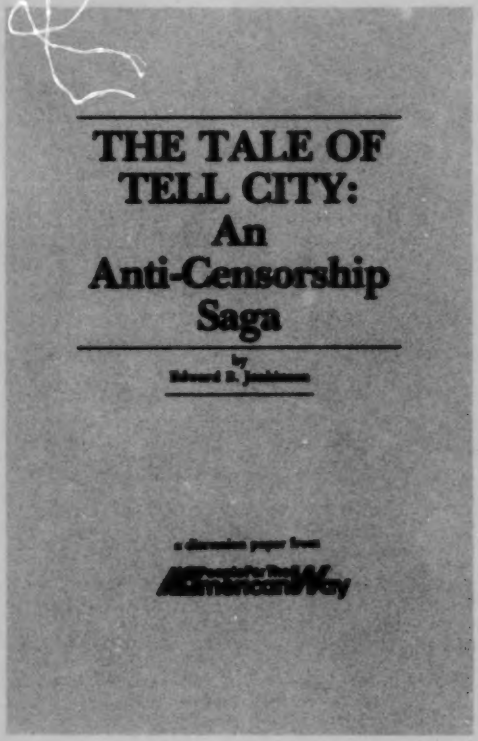
"If we censor our books and stop writing about the feelings that are so important to these children, we are betraying them," she said.

Bob Keller, principal of Walker Middle School where the parental complaint was lodged, said he felt the work was well-written but objected that it was not appropriate for middle school children.

"I feel it did not say enough. It did not offer any answers or help," he said.

Klein responded that a moral lesson is not the point of fiction.

Klein was invited to Salem by school board member Jim Havel, a vocal opponent of the board's censorship action.



Case Study of an Anti-Censorship Campaign

Anti-censorship campaigns can—and sometimes do—have happy endings. But not without some chaos and turmoil along the way. The ingredients for success differ from community to community, but one formula that's nearly foolproof: parents, teachers, board members, students, and administrators working together to preserve the freedom to learn.

"The Tale of Tell City"* demonstrates how one Indiana community united to defend itself against an attack on its public schools.

Background

The Tell City saga started when a student and his mother complained to an English teacher about an assignment that was given to a ninth grade class. The source of their complaint: *Of Mice and Men.* The English teacher gave the student an alternate reading assignment, *The Red Badge of Courage.*

The student's mother spoke with her local minister about the original assignment, as well as the alternate book. The minister, not satisfied with either assignment or the public schools, told his congregation of his discontent. With the help of an out-of-state minister, he then prepared a petition to present to the school board. The petition accused the Tell City schools of teaching and spreading the religion of "secular humanism" through "evil" books, "satanic" games, and compulsory sex education courses. The ministers and their followers claimed that teachers and their "gospel of secular humanism" also were responsible for a decline in Tell City students' S.A.T. scores. They spread the message in church meetings, rallies, on local radio programs and in newspaper articles.

A United Front

Tell City teachers, administrators, parents, students and members of the local clergy united to respond to the protesters' charges and in defense of their schools.

- The president of the school board devoted an entire board meeting to listen to—and answer—the accusations of the public school critics.

*For information on how to order this discussion paper, see page 54.

- Tell City students told local newspaper reporters that the "satanic" game, "Dungeons and Dragons," was misunderstood—and was being misinterpreted—by its critics.
- The Tell City school superintendent explained to parents and press that "Dungeons and Dragons" is a noncredit, elective "minicourse," and that sex education courses are taken only with parental permission.
- The English teacher, who had assigned *Of Mice and Men,* patiently explained—as did the superintendent—that it is common practice for students and parents to request, and receive, alternate reading assignments.
- Teachers, administrators, and board members reiterated that the basics are stressed in regular academic classes and that Tell City test scores had increased, not declined, over the past several years. They had evidence to document their statements.
- About 100 community residents attended an anti-textbook rally, organized by the censors, to speak out in support of the school system and its teachers.
- Three Catholic priests and four protestant ministers sent a joint letter to the Tell City superintendent, expressing their support of the city schools.
- After the school critics were given a fair hearing to air their complaints, the school board promised legal action against those who insisted on further damaging the schools through innuendo, unfounded charges, and libelous criticism.

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When it was apparent that the censorship attack was "beginning to have damaging effects on students as well as teachers,"—and that the censors were not interested in filing a formal reconsideration complaint—the school board president stated that the board "no longer will permit its meetings to be used as a forum by self-righteous groups to promote their personal religious beliefs.

"There will be no further discussion," he continued, "by the board on the topic of censorship until all interested parties have followed the established procedures of this school corporation. We are prepared to take any and all legal actions necessary to defend the constitutional rights of individuals associated with the corporation, including the educational rights of our children." The school districts' reconsideration policies still allow anyone to file a formal, specific complaint.

Those who expect to reap the blessings of freedom must . . . undergo the fatigue of supporting it.

THOMAS PAINE

Today, Tell City is quiet. Its residents are proud of their schools, and the schools are a tribute to that pride. As national censorship expert Edward Jenkinson put it: "That's as close to 'happily ever after' as any censorship saga is ever likely to get."

Selection And Reconsideration Policies

It can't be said too often: *Every* school system should have comprehensive policies that cover the selection and reconsideration of instructional materials. Although policies rarely prevent censorship *attempts,* they can help prevent censorship by ensuring the resolution of challenges to textbooks, library books, and other instructional materials in an orderly, democratic manner.

The 1980 national censorship survey concluded: "Schools that do have written selection policies and reconsideration procedures appear to resolve conflicts with fewer restrictions on the instructional and library materials available to students, and therefore with less negative impact on the education environment."

Indiana school superintendent David Adams concurred when he told a reporter for *The Executive Educator:* "We have an obligation to listen to complaints and to deal with each of them individually. But in order to do that, you've got to have a policy that allows a constructive exchange of ideas and a procedure for resolving complaints that the majority can live with."

Selection Policies

By far the most essential reason for selection policies is to ensure that students receive the best available materials. A written policy that lists the criteria used in the selection of instructional materials serves two other important purposes as well:

1) Enumerating the criteria for selection—and publicizing them—helps educate the community about the school's overall education goals and objectives, and 2) Materials that are challenged can be more easily defended by showing their adherence to education goals and selection criteria that have been spelled out in a formal selection policy.

Anti-censorship expert Edward Jenkinson has written: *"The criteria for the selection of instructional materials may be an appropriate target for criticism, but an individual book that fits the guidelines* [*criteria*] *is not."*

Examples of Censorship	Examples of Professional Guidelines
1. **Exclude Specific Materials or Methods** *Example:* Eliminate books with unhappy endings.	1. **Include Specific Materials or Methods** *Example:* Include some books with unhappy endings to give a varied view of life.
2. **Are Essentially Negative** *Example:* Review your classroom library and eliminate books that include stereotypes.	2. **Are Essentially Affirmative** *Example:* Review your classroom library. If necessary, add books that portray groups in nonstereotypical ways.
3. **Intend to Control** *Example:* Do not accept *policeman.* Insist that students say and write *police officer.*	3. **Intend to Advise** *Example:* Encourage such nonlimiting alternatives for *policeman* as *police officer, officer of the law* or *law enforcer.*
4. **Seek to Indoctrinate, to Limit Access to Ideas and Information** *Example:* Drug abuse is a menace to students. Eliminate all books that portray drug abuse.	4. **Seek to Educate, to Increase Access to Ideas and Information** *Example:* Include at appropriate grade levels books that will help students understand the personal and social consequences of drug abuse.
5. **Look at Parts of a Work in Isolation** *Example:* Remove this book. The language includes profanity.	5. **See the Relationship of Parts to Each Other and to a Work as a Whole** *Example:* Determine whether the profanity is integral to portrayal of character and development of theme in the book.

Source: National Council of Teachers of English

A school system's instructional materials selection policy should contain the following:

- the specific goals of the instructional program (which will vary with subject area and should be established by the professionals in each subject area)
- the goals and objectives of the library/media center (e.g. to provide background materials that supplement classroom instruction, to provide a wide range of materials and opinions on controversial issues, etc.)
- a description of all steps in the selection process—from initial screening to final selection and the personnel or committee responsible for each step

"Schools that do have written selection policies and reconsideration procedures appear to resolve conflicts with fewer restrictions on the instructional and library materials available to students, and therefore with less negative impact on the education environment."

—"Limiting What Students Shall Read," a 1980 national censorship report

- procedures for periodic review of existing materials to allow for re-assessment when the curriculum changes
- an indication of who has final authority/responsibility for instructional materials selection
- an established procedure for handling complaints about selected materials: a reconsideration policy.

Reconsideration Policies

The procedure for handling complaints about selected materials—whether textbooks, library books, films or other instructional aids—should be spelled out in a concise policy, usually referred to as a reconsideration policy.

Reconsideration policies should clearly indicate who receives complaints about instructional materials, what procedural steps are to be followed, who makes the final decision about the materials in question, and the status of challenged materials while they are being reconsidered.

Anti-censorship experts agree: Materials or courses should not be removed from shelves or dropped from the curriculum while they are being reconsidered. In other words, a book or other instructional aid shouldn't be found guilty before it is given a fair trial.

When advocating the establishment of a reconsideration policy, it's important to remember the following:

- No one person in a democratic society should have the authority, nor should assume the authority, to remove a book from a classroom or library without the full consent of an informed majority.
- Anyone with a complaint about textbooks, library books and other instructional materials has the right to expect that he or she will be given a fair hearing.
- A written request for review of the material in question should be part of the reconsideration policy.
- It should be made clear that the policy and procedure apply to all requests for reconsideration—including those from school personnel, school board members, students, and parents.
- If a complaint can be solved at the local school level, it should be. If one parent, for example, wants his or her child excused from a particular assignment, an alternate assignment can be provided without having to go through the reconsideration process.
- The policy should require that the review/reconsideration commit-

tee be broad-based, including teachers, parents, students, librarians and administrators.

- The policy should enumerate the review/reconsideration committee's duties and the criteria that it will use to make decisions.
- The recommendations of the review committee should go to the school board for final deposition.

★ ★ ★

Before a censorship controversy erupts is the best time for a school system to institute selection and reconsideration policies. If such policies don't exist in your school system, a broad-based coalition including concerned citizens, parents, teachers and librarians should urge their adoption and implementation. If selection and reconsideration policies do exist, it is essential that they are followed to the letter if or when a controversy develops.

Finally, it is important for everyone within the school system—parents, students, teachers, board members—to be familiar with the system's selection and reconsideration policies. Some districts issue press releases or present an information program about policies and reconsideration procedures at P.T.A. meetings or at other all-school functions. A policy that isn't publicized and understood is a policy that isn't followed.

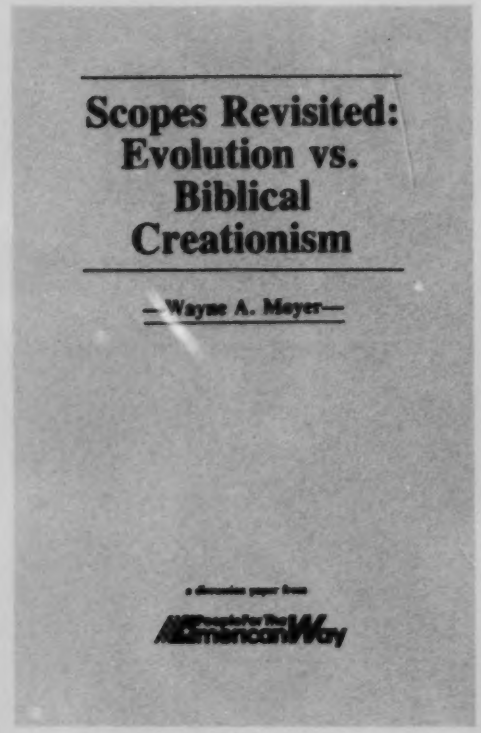
Model Policies

The following policies are included in Appendix O to give you an understanding of policy content and for you to use as models for policies in your own district.

Model Selection/Reconsideration Policy—adopted in 1982 by the Madison, Wisconsin Board of Education. This extensive policy includes detailed explanations of selection responsibility, philosophy, objectives and criteria, and a step-by-step reconsideration procedure.

Model Forms—from the American Association of School Librarians. Three helpful forms are included: a) a reconsideration request form, b) a checklist for use by reconsideration committees when considering nonfiction materials, and c) a checklist for use by reconsideration committees when considering fication materials.

Controversial Issues Policy—adopted in 1981 by the Connecticut State Board of Education. This policy statement on academic freedom



and controversial issues is the first one of its kind to be adopted by a state-level education agency. This type of policy serves as reinforcement of students' rights to learn about and discuss—and teachers' rights to teach—controversial issues.

Policy Statement on Science Education and the Teaching of Biblical Creationism—adopted in 1972 by the Commission on Science Education of the American Association for the Advancement of Science. This resolution asserts that religious accounts of creation "are matters of faith, because such statements are not subject to study or verification by the procedures of science," and as such, should not be taught in science classes. If adopted by a local school district, this resolution could help prevent censors from succeeding in their efforts to demand "equal time" for Biblical creationism in science classes.

Library Bill of Rights—first adopted in 1948 by the American Library Association. This statement of purpose for all libraries enumerates the library's obligations to serve its community, to include balanced collections, to work against censorship, and to avoid discrimination in the use of its services.

Library Confidentiality

If your state is one of the 32* that doesn't have state legislation to protect the confidentiality of library records, it should. In several communities around the country, organized censorship efforts have been accompanied by attempts to obtain the circulation records of books and materials that censorship groups have deemed offensive.

Colorado Governor Richard Lamm, when signing his state's library confidentiality act into law in March 1983, expressed the purpose of such laws this way: [to protect library patrons'] "freedom to use information without the fear that someone will check up on them."

The Colorado law (H.B. #1114) and others like it, specify that a "publicly-supported library or library system shall not disclose any record or other information which identifies a person as having requested

*The 18 states that have passed library confidentiality laws are California, Colorado, Connecticut, Florida, Indiana, Iowa, Maryland, Michigan, Minnesota, Nebraska, Nevada, New York, Oregon, Rhode Island, South Dakota, Virginia, Washington and Wisconsin.

Organizing to Prevent Censorship

DON'T READ THIS! — MY DAD SAYS IT UNDERMINES AMERICA AND CHRISTIANITY AND PROMOTES SECULAR HUMANISM!
SIGH. BOOK REVIEWS WERE FUN WHEN I WAS A KID...

Reprinted with permission

Chapter II

or obtained specific materials or services or as otherwise having used the library."

Library confidentiality laws further specify that records can only be disclosed when necessary for the reasonable operation of the library, upon written consent of the user, or when required by law.

Organizing in Your Community

Volumes have been written on community organizing—on dealing with the press, going door to door, working with other organizations, and garnering local support. This section attempts only to provide basic information on a few important components of successful organizing campaigns. The following pages offer suggestions on how to: 1) build coalitions to protect the freedom to learn, 2) write effective letters, 3) launch a successful petition drive, 4) work with the media, 5) educate your community about local and national threats to your constitutional rights, and 6) obtain and use People for the American Way's resources to help in your struggle.

If you've never "organized" before, remember: Just as each censorship campaign is different, each anti-censorship campaign is different too. Your knowledge of what will work in your community, your time spent in planning, and your common sense are crucial to the success of your efforts. So, trust your instincts, and always feel free to call on People for the American Way for advice, help, or just a friendly ear.

1. Coalition Building

In October 1982, Susan Simonson, a parent concerned about "humanism" in the public schools of Corvallis, Oregon, formed the Committee for Quality School Textbooks (C.Q.S.T.). With help from Mel and Norma Gabler, Simonson began a crusade aimed at winning two school board seats to be vacated the following March.

Simonson's committee campaigned hard, attracting press attention and community support by presenting the local school board with a resolution to ban the teaching of "secular humanism" in the public schools, and a seven-part policy to ban "non-traditional, anti-American" teachings from class curriculums and from textbooks. C.Q.S.T. members barraged the local paper with letters to the editor and guest columns—so many that the paper declared a moratorium on the subject.

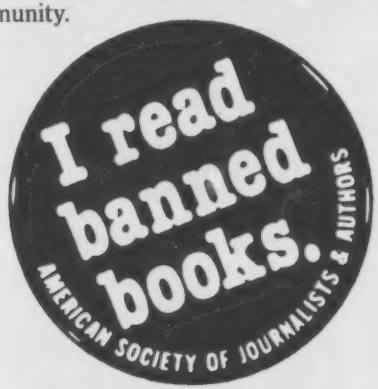
And yet, six months later, the Committee for Quality School Textbook's philosophies, policies and spokespeople had been so effectively countered that the group did not even run candidates for the school board in March; instead, it ran for cover (for a few months anyway.)

Simonson and her committee were effectively challenged by a coalition called People for Public Education, a strong, representative group dedicated—not to a single issue—but to quality public education in Corvallis, Oregon.

Explaining the key to their success, People for Public Education steering committee member Jim Draper said, "We reached out to women's rights leaders, parents and teachers, Oregon State University faculty members, clergy, business and labor people, high school students and a good many folk who don't appear on the membership rosters of any community organization, and it worked." (See Appendix P for a copy of People for Public Education's organizational brochure.)

By working in such a broad-based coalition, those working to protect the freedom to learn in Corvallis were able to expand their outreach to community members, to increase their credibility within the community and with the local news media, and to influence the debate on education issues at a critical time in the months and weeks preceding a school board election.

Quality public education and the freedom to learn are values that a wide variety of individuals and organizations in your community share. The following is a list of national organizations concerned about censorship as well as a host of other public education issues; calling their local affiliates will give you a good start when you go about forming a coalition in your community.



Organizations that Work to Protect the Freedom to Learn

American Association of School Administrators
1801 N. Moore St.
Arlington, VA 22209
Contact: Gary Marx

American Civil Liberties Union
132 W. 43rd St.
New York, NY 10036
Contact: Alan Reitman

American Federation of Teachers
11 Dupont Circle, N.W.
Washington, D.C. 20036
Contact: Marilyn Rauth

American Library Association
Office for Intellectual Freedom
50 East Huron St.
Chicago, IL 60611
Contact: Judith Krug

American Society of Journalists and Authors
1501 Broadway, Suite 1907
New York, NY 10036
Contact: Evelyn Kaye

Association of American Publishers, Inc.
Freedom to Read Committee
2005 Massachusetts Ave., N.W.
Washington, D.C. 20036
Contact: Richard Kleeman

Constitutional Rights Foundation
1501 Conter Ave.
West Los Angeles, CA 90025
Contact: Todd Clark

INTERCHANGE
1201 16th St., N.W.
Washington, D.C. 20036
Contact: Kris Jacobs

National Association of Biology Teachers
11250 Roger Bacon Dr.
Reston, VA 22090

National Coalition Against Censorship
132 W. 43rd St.
New York, NY 10036
Contact: Leanne Katz

National Coalition for Democracy in Education
108 Spring St.
Saratoga Springs, NY 12860
Contact: Howard Kirschenbaum

National Committee for Citizens in Education
Suite 410, Wilde Lake Village Green
Columbia, MD 21044
Contact: Carl Marburger

National Council of Jewish Women
15 East 26th St.
New York, NY 10010
Contact: Anne Kraus

National Council of Teachers of English
1111 Kenyon Rd.
Urbana, IL 61801
Contact: Robert Hogan

National Education Association
1201 16th St., N.W.
Washington, D.C. 20036
Contact: Dorothy Massie

The National PTA
700 North Rush St.
Chicago, IL 60611
Contact: Melitta Cutright

National School Public Relations Association
1801 N. Moore St.
Arlington, VA 22209
Contact: John Wherry

PEN American Center
American Right to Read Project
47 Fifth Ave.
New York, NY 10016
Contact: Ellen Binder

People for the American Way
Freedom to Learn Project
1424 16th St., Suite 601, N.W.
Washington, D.C. 20036
(202) 462-4777
Contact: Barbara Parker/ Stefanie Weiss

Planned Parenthood Federation of America
810 Seventh Ave.
New York, NY 10019

Individuals

Lee Burress
(chairman, National Council of Teachers of English Committee Against Censorship)
English Dept.
University of Wisconsin-Stevens Point
Stevens Point, WI 54881

Edward Jenkinson
(author: Censors in the Classroom: The Mind Benders)
Professor, English Education
English Curriculum Study Center
H. L. Smith Research Center
2805 E. 10th St.
Bloomington, IN 47405

Wes McCune
(long-time political analyst/ observer of Far Right)
Group Research Inc.
419 New Jersey Ave., S.E.
Washington, D.C. 20003

J. Charles Park
(long-time analyst of Far Right and its effects on public education)
University of Wisconsin-Whitewater WH6037
Whitewater, WI 53190

Stan Weinberg
(expert on creation-evolution controversy)
Iowa Panel on Controversial Issues
156 East Alta Vista
Ottumwa, IA 52501

2. Letter Writing

Letter writing can help educate your community and influence decision makers. Those who enjoy writing letters will have a hard time during censorship battles—not in knowing what to say, but in knowing whom to write first. In addition to letters to the editors of local newspapers and letters to school board members, you can help protect the freedom to learn by writing to textbook publishers, bookstore owners, school principals, teachers and superintendents, librarians, and, when appropriate, local and state elected officials.

Here are a few tips for letter-writers:

- Keep your letters short and preferably typewritten.
- Focus on one issue and show your familiarity with it.
- Use your own words to express your unique perspective and expertise on the issue as a parent, teacher or student.
- Be logical in your reasoning; make each point clearly and back it up with facts.
- State your goal and the action you want the reader to take, and state a time by which action should be taken.
- When writing to an official, ask a direct question that requires a reply.
- Use a positive, constructive tone; don't threaten.
- When you sign your name, sign as an individual unless you have permission to use a group name and are a designated representative of that group.
- Include your address, and when writing to a newspaper, your daytime phone number.

The following are excellent examples of letters written by concerned citizens.

9903 Lindel Lane
Vienna, VA 22180
June 22, 1983

Mr. Joe Kelly Butler, Chairman
Texas State Board of Education
201 E. 11th St.
Austin, Texas 78701

Dear Chairman Butler,

I have followed the "censorship" matter which has been going on in your state for some time and recently read of your Board's decision to permit citizens to rebut the comments of "censors." What surprised me was that the newspaper article described your efforts as heroic and a personal gamble. If these accounts are correct, you are to be congratulated for demonstrating both wisdom and courage. If correct they also provide a rather sad commentary on such matters in both Texas and elsewhere.

I say this because it seems to me that your text review process is akin to a scientific inquiry. And in such an inquiry one is seeking information from whatever sources it can be obtained. A scientist is not described as heroic if he, or she, seeks information from yet another source as you have done in opening up your review process to more of the public.

I would like to commend you and your fellow Board members for allowing both sides of this issue to be heard. Censors such as your infamous Gablers should realize that if children are taught how to think critically, they will be able to distinguish that which is worthwhile from that which is not. Book burning and censorship are certainly not the answers.

Thank you for taking the time from your busy schedule to read this letter.

Sincerely,

Gene Mazzola

E. P. Mazzola

13802 Britoak
Houston, TX 77079
October 4, 1982

Chairman of the Board of Directors
Doubleday & Company, Inc.
245 Park Avenue
New York, NY 10017

Dear Sir.

Recent press coverage indicates that Doubleday & Company has made a policy decision to pre-censor material from public school textbooks that textbook censors may find "objectionable."

As a scientist and a citizen of a free country, I am alarmed and disgusted that you should choose to "edit out" all mention of the word evolution in order to avoid controversy. I find it hard to believe that your prestigous firm -- a leader in educational texts, and a major molder of the thinking of future America -- should choose to capitulate to that minority view so vigorously expounded by the so-called "moral majority."

It is easy to understand that your decision reflects your desire to sell textbooks ... apparently at any cost. But if you do not hold the line, the result will be generations of Americans who will have been taught not to think, but what to think.

We citizens are also to blame in allowing school board committees to wield the power of censorship. We will try to correct this. But you will also have to display some fortitude and support the right to a non-biased education by supplying complete and truthful texts. If you do not, it is likely that you will soon find competitors who will take this approach, and in a very vigorous fashion.

We trust that your decision to pre-censor is not irrevocable, and that in the future you will defend scientific integrity, encourage inquiry, and not capitulate to the forces of rigid orthodoxy.

Those who have signed the attached sheet share my views. All are professional scientists who are employed by one of the largest, multi-national petroleum firms in the world.

Very truly yours,

Gregor H. Riesser, Ph.D.
(Plus 14 other scientists)

GHR/rpn

3. Circulating Petitions

Like letter writing, a neighborhood petition drive can help to educate your community and to influence decision makers. A bonus: A petition drive also can help organize the community and attract media attention. Whether or not you choose to start a petition drive will depend on the amount of time you have, the number of willing volunteers, and your assessment of potential for success. So if you decide a petition drive is appropriate for your community and situation, here are a few suggestions.

Planning Your Strategy: If possible, before starting your petition drive, plan a target date for the presentation of your petitions. If there isn't an important date that ties in with the drive—such as a school board meeting where your specific issue will be discussed—you should establish a tentative time frame for the campaign. A drive that goes on too long may become tiresome and lose its effectiveness. Establish the goals of the drive and determine approximately how many signatures you'll need to "be successful." If the issue is hot enough in your community and you feel 100 percent confident of success, you might want to alert the press to your activities or even invite them to a "kick off" meeting or rally.

Writing Your Petition: Keep it well-focused, short, declarative, action-oriented and aimed at a specific audience. Identify the sponsoring organization and include information on where to send completed petitions. Don't threaten, make personal attacks, alienate an entire constituency of potential signers, or be shrill. See People for the American Way's petition to the Doubleday Publishing Company protesting the precensorship of "controversial material" as an example.

Circulating Your Petition: Be sure to get the greatest number of volunteers possible for the widest possible circulation. The number of places to get signatures is endless: community meetings, shopping malls, fairs or church bazaars, door-to-door in neighborhoods or apartment complexes, outside movie theaters, in laundromats, at bowling alleys, bus stops, parking lots or *any* place where people in your community gather.

Don't count on people to read even the shortest message; start conversations and explain, in a personal and friendly way, why you're circulating this petition and what their signatures will help you accomplish. Enlist the help of the most enthusiastic signers by having a supply of blank petitions that they can circulate for you.

People For The American Way

A CITIZEN'S PETITION
TO THE
CHAIRMAN
THE DOUBLEDAY PUBLISHING COMPANY

I am alarmed by Doubleday Publishing Company's pre-censorship of material from public school textbooks that is "objectionable" to textbook censors. I am astonished and angered that you "edited out" all mention of the word evolution in your new biology textbook in order to "avoid controversy." I don't want school textbooks to be rewritten to please political pressure groups like the Moral Majority. Textbooks should teach children HOW to think, not WHAT to think. You have a responsibility, as a major publisher, to defend intellectual integrity, to teach the facts, to present ideas and to encourage spirited inquiry. I trust that in future editions, you will defend these values, and stop caving in to the forces of narrowness and rigid, simplistic orthodoxy.

NAME ADDRESS (please print) ZIP

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____
8. _____
9. _____
10. _____

PLEASE RETURN ALL SIGNED PETITIONS TO THE ADDRESS BELOW.

1424 16th St., N.W. • Suite 601 • Washington, D.C. 20036 • Telephone 202-462-4777
A Project of Citizens for Constitutional Concerns, Inc.

Presenting Your Petitions: Use the size of your success to determine the size of the splash you want to make in concluding your petition drive. If things didn't go as well as hoped, you may want to present your signatures to the school board president during office hours. If things went well, you may want to present them at a packed board meeting full of reporters and news cameras.

When you're successful, don't be afraid to draw attention to your success in preparation for the fight that's still ahead.

4. Working with the Media

Press coverage can be a valuable tool in your attempts to block censorship in your community. Alerting the press to the threats that censors pose to the freedom to learn can help you alert supporters you didn't know you had. Good press coverage of your concerns can influence the decision makers as well as those in the community who share your concern. Favorable media attention also can help to create a climate in which solutions are easier to find and apply.

Sometimes television and radio stations and newspapers can be imposing institutions, but remember: They're made up of people whose job it is to package and sell news to your community. Often, they're overworked, short-handed and hassled, which means that sometimes they're too busy to seek out an interesting—and important—local story such as the one you have to offer. Your task is to let the media know—succinctly—that an unfolding censorship story ultimately will be a story that affects and interests the majority of the community. Your best bet is to approach the media with confidence as a responsible member of your community. Your concerns are news. When properly presented, they should be of interest to broadcast audiences and readers of the press—your community.

Here are a few pointers on how to get the media interested in threats to your children's education.

How to Contact the Press

- First, work up a good list of area press people. Include city editors at daily and weekly area newspapers, assignment editors at local radio and TV stations, and the statewide Associated Press and United Press International bureaus (usually located in the state capitals). Call ahead to get the names and titles of those reporters and editors who usually cover education issues; an envelope addressed to Ms. Betty Smith may be opened days before the one addressed simply to "City Editor."

- Next, you may want to prepare a *news release.* A release can announce an important meeting, advise the press that crucial decisions are expected soon, make a statement, or publicize an event, such as the official formation of a new, pro-public education group. The lead paragraph should always include who, what, where, when and why. Your organization's point of view should be expressed in quotations from your spokesperson. Other tips: Your press release should be typed, double spaced, no longer than one or two pages, and include a spokesperson's name and number so the press know whom to call with questions. (See Appendix Q for sample news release.)
- Finally, and most important, you should *call* your media contacts on a regular basis to be assured of successful news coverage. Calls can be made to alert the press to fast-breaking news, to make a statement commenting on a timely news story, to follow up news release as a reminder that you'll be making news at the next night's school board meeting, or to let the reporters who missed a meeting know what they missed.

What to Say There are several points pertaining to nearly all attacks against the public schools that we should be repeating over and over again—especially to reporters. Here are a few to put on your internal tape recorder for play back at every possible opportunity:

- "Those people trying to (select one: remove books from our shelves/rewrite history/teach religion in science classes/eliminate sex and drug education from our schools) have every right to state their opinions, and in fact, we welcome their doing so. Parental input is an important part of quality public education. But let's not confuse local control with vocal control. We don't want a small minority—no matter how loud—dictating what all of our children learn, or don't learn."
- "This is not just an isolated incident happening here on Main Street, U.S.A. It's part of a national anti-public education movement—involving Phyllis Schlafly's Eagle Forum, the Pro-Family Forum, the Gabler's Educational Research Analysts and the Moral Majority—that would like to indoctrinate students to their narrow religious and philosophical point of view. I'd be glad to show you their literature, tell you who wrote it, and give you information about when and where it's been distributed before."
- "While we're all concerned about this (select one: book, curriculum, film, principle), we should remember that this is not just an issue of

censorship. It's an issue of our children's right to learn in public, tax-supported schools. The censorship movement is really an organized all-out attack against public schools. We're here, in part, to protect the institution of public education."

How to Say it How your point of view is described by the media depends on two things: your credibility and—most important with the electronic press—your image.

Establishing credibility with the media takes time and effort. Here are a few suggestions:

- Only call or write the press when you have news to report—don't pester them with asides or peripheral matters. When you call, you want them to know it's important.
- Have your facts and all supporting evidence in front of you when talking with the press. If you don't know an answer, say so. Get the information and call back.
- Be persistent but not a pest. Keep reminder calls brief, but feel free to make them. Don't write off a reporter or editor just because he or she doesn't seem interested at first. Keep trying, but always remain friendly.
- Never make personal attacks against members of the press or against those who oppose your point of view. If an attack is made against your group, do not feel compelled to respond. In the midst of a lot of name-calling, your issue can get cold.

As many an advertiser has said, ***your image*** is as important as your product. In your dealings with press, be conscious of the following few points:

- As often as possible, appoint or elect one spokesperson. More than one will confuse the press and the public.
- Always make it clear whom that spokesperson represents. If you've organized a pro-public education group that includes members of the local clergy, community leaders, parents, teachers and others, say so. If you can show the diversity of your group for the electronic press, do it.
- Any written materials you produce are likely to get a lot of attention; be conscious of the tone and image they present. Strive for an easy-to-read, simple publication. Be professional but not slick.
- Always remember that you are dealing with two branches of the press—the print press and the electronic press. TV reporters are un-

Columbus Dispatch 1-9-92

Fear is part of strategy of self-proclaimed censors

Special thanks go to Nancy Nall and *The Dispatch* for their coverage of the recent meeting in Hamilton Township where a small but vocal group is waging an attack on public education as a process by which children learn to think.

These self-proclaimed censors create fear as part of their strategy.

Local censorship leaders in Franklin County are spurred on by a national network, including the Pro-Family Forum, Phyllis Schlafly's Eagle Forum, Mel and Norma Gabler's Educational Research Analysts and Jerry Falwell's Moral Majority, whose most effective tool is exploitation of parental fears.

They capitalize on normal, natural parental fears by tying them in directly with what is, or is not, being taught in schools.

Their rhetoric and timing (often mounting their attacks at a time when a school levy is on the ballot) demonstrate that their goal is more than textbook censorship. What they are really after is the whole notion of public education as a process by which children learn how to think.

And it appears from their tactics in several school systems in Franklin County that they are moving in for the kill.

People for the American Way urges all those who believe in freedom of thought, who support an open marketplace of ideas, who respect the religious diversity and pluralism in our country and who oppose the radical religious right's efforts to "Christianize" our public schools, to stand up and be counted.

As individuals or through established groups such as the Ohio PTA, support should be given to the teachers, principals, superintendents and school board members who are courageously fighting against censorship efforts in their schools.

Joyce Garver Keller
Ohio Director
People for the American Way
Columbus

likely to cover a story unless it makes good film, so the setting and location of events and announcements can be very important. Don't be afraid to be dramatic and creative.

Finally, always keep press coverage in perspective: A good story won't win your battle for you, a bad one won't mean you've lost. One key to protecting our children's right to learn will always be organization; a common sense press strategy is only one piece of that puzzle.

5. Educating the Public

A successful campaign to protect the freedom to learn involves a strong defense and a strong offense. When you're not in the middle of a battle against local censors, you can still work to educate your community about important public education issues. Here's how:

Get on local radio and TV talk shows. Area talk show producers—especially for radio—are looking for knowledgeable guests on subjects involving local or national controversy. If you have the time, this is a media opportunity worth pursuing.

First, get a list of all such local shows, their hosts and producers. Send an introductory letter to each producer, explaining the nature of your group and the issues you would like a chance to discuss. A week or so after your mailing goes out, call each producer and discuss an appearance, even if it's weeks or months in advance. Stress the timeliness of the issues, their national importance and their local appeal to so many members of your community. Some producers may be interested in hosting a national censorship or public education expert; have them give People for the American Way's Washington office a call.

Finally, whatever the producer's initial inclination, give it your best sales pitch. If you're not successful at first, keep trying.

Write letters to the editor. Whenever timely, write letters to your local newspapers on public education issues. Short, well written letters usually have a good chance of being printed and are a good way to remind your community of the issues your group is concerned about.

Set up meetings with local groups to discuss education issues—and publicize them. Keep spreading the word by setting up meetings with school groups, church groups, local charity groups, and community groups. Arrange for speakers on important education issues. Show People for the American Way's film, "Life and Liberty ... For All Who Believe," then discuss its relevance to the situation in your community.

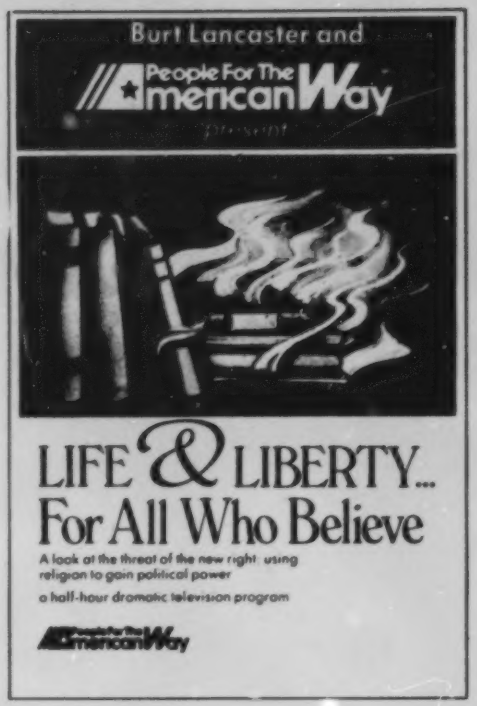
But whatever the program, use the media to advertise it. Use free calendars in local papers, call radio stations to find out how to submit public service announcements about your event, and call reporters who may be especially interested in attending.

It's been People for the American Way's experience that censors and public education critics in communities around the country *never go away*. So, keep building local support by working with the media; it'll make the next battle a lot easier.

6. Using People for the American Way's Resources

The Freedom to Learn Project has the following resources to help you fight censorship in your community. Please write or call People for the American Way's national office for prices and availability.

A film—"Life and Liberty . . . For All Who Believe"—that illustrates how anti-public school strategies fit into the Radical Right's national agenda. This 25-minute color film has been used successfully in places like Corvallis, Oregon; Jackson, Mississippi; and Candia, New Hampshire to educate and organize citizens during censorship fights. "Life and Liberty" is available for rental or sale in videotape (1/2" VHS, 3/4" VCR and Beta) and in 16mm film.


Burt Lancaster and
People For The American Way
Present
LIFE & LIBERTY...
For All Who Believe
A look at the threat of the new right using religion to gain political power
a half-hour dramatic television program
People for the American Way

A Guidebook on the Radical Right—Liberty & Justice for Some—a 324-page book published by People for the American Way and the Frederick Ungar Co., which explains in an easy-to-read question and answer format the national Radical Right's activities and agenda. Putting censorship into context as part of the Radical Right's anti-public education organizing strategy, this resource book contains chapters on education, school textbooks and curricula, library policies, sex education, creationism, "secular humanism" and school prayer. Each chapter ends with a listing of "quotable quotes" and a practical, comprehensive bibliography.

A Speakers Bureau—including knowledgeable educators, authors, librarians and religious leaders who have expertise in dealing with anti-public education threats, controversies and strategies for solution. Speakers can appear at large or small meetings to help you educate and organize your community.

A National Censorship Resource Center—to help answer your most specific questions about the anti-public education movement. Our researchers will help you find what you need to know.

"Freedom to learn is the first necessity of guaranteeing that man himself shall be self-reliant enough to be free."

—PRESIDENT FRANKLIN ROOSEVELT
June 30, 1938

Special Publications—including these short articles and essays that can be ordered from our Washington office:

—"As Texas Goes, So Goes the Nation: A Report on Textbook Selection in Texas" ($5 per copy)

—"Whose Prayer? How the School Prayer Amendment Attacks Religious Liberty," an issue paper by Rev. M. William Howard ($2 per copy)

—"Church-State Separation: The Tradition Nobody Knows," an issue paper by Martin Marty ($2 per copy)

—"The Tale of Tell City: An Anti-Censorship Saga," an issue paper by Edward B. Jenkinson ($2 per copy)

—"Scopes Revisited: Evolution vs. Biblical Creationism," an issue paper by Wayne A. Moyer ($2 per copy)

—"The Witch Hunt Against 'Secular Humanism,'" an issue paper by David Bollier ($2 per copy).

Help in coalition building—through People for the American Way's national network of organizations with local constituencies. These groups will assist parents, local school officials, teachers, librarians and students in providing forums for community debate about controversial school issues. (See page 42 for a list of organizations that work with People for the American Way to protect the freedom to learn.)

A Concluding Word

Author and poet Granville Hicks once said, "A censor is a man who knows more than he thinks you ought to." We, at People for the American Way, think you ought to know a lot about censors, and we hope *Protecting the Freedom to Learn: A Citizen's Guide* tells you what you need to know to stop them.

Fighting censorship and supporting our public schools is a big job; it's sometimes difficult, often frustrating, and always never-ending. But, the alternative, to those who value democracy, is no alternative at all, and the reward is the legacy of freedom we leave our children. Thank you for your contribution to that legacy.

Appendix A

BACKGROUND ON THE FAR RIGHT CENSORSHIP NETWORK

The Moral Majority

Led by Rev. Jerry Falwell, Moral Majority Inc. is a 400,000 member national organization with affiliates in all 50 states. Rev. Falwell is the pastor of the 17,000 member Thomas Road Baptist Church in Lynchburg, Virginia, the celebrated preacher of the TV program, "The Old Time Gospel Hour," and the founder of Liberty Baptist College. Falwell's combined ministry brought in $100 million in 1982, up from $70 million in 1981. Moral Majority Board members include Rev. Tim LaHaye of San Diego, Rev. Greg Dixon of Indianapolis and Rev. Charles Stanley of Atlanta. Cal Thomas, a former TV newsman, is the organization's adept, sharp-tongued communications director.

On April 14, 1983, Moral Majority announced a national 'anti-censorship' campaign to investigate every school and public library in the country "to determine who is preventing conservative books from being purchased" and to pressure librarians to purchase 62 Moral Majority-approved books and magazines.

While adopting this 'anti-censorship' public relations campaign and publicly insisting that Moral Majority has never advocated or initiated text or library censorship, Rev. Falwell and other Moral Majority leaders have a consistent record of public support for book banning and burning. The following is a partial list of Moral Majority's pro-censorship activities.

o In April, 1983, Falwell told parents in Walkersville, Md., that some school texts are "nothing more than academic pornography." (Washington Post, 4/5/83)

o Rev. Falwell praises the Gablers' textbook censorship efforts in a four-page tribute in his 1980 book, Listen America.

o In an "I Love America" rally held on the U.S. Capitol steps, Falwell described most textbooks as nothing more than "Soviet propaganda," urging the crowd to "rise up in arms to throw out every textbook!" (Buffalo News, 7/21/81)

o In a January 1, 1981 fundraising letter, Falwell said, "I will fight until my last breath to make sure that books like Our Bodies, Ourselves are removed from our public schools once and for all... It is so important that we remove offensive materials from our classrooms and libraries immediately ... Moral Majority is already working with several organizations to remove these harmful sex education materials from classrooms."

o In October 1981, Falwell told a Dayton, Ohio audience: "Textbooks have become obscene and vulgar ... For our nation, this is a life-and-death struggle, and the battle lines for this struggle are the textbooks." (Dayton Journal Herald, 10/5/81)

o Moral Majority national executive board member Rev. Tim LaHaye urged viewers of his TV program to participate in the Peters Brothers' national book and record-buring campaign. Thousands of people around the country are participating in bonfires, billed as "Public Destruction Services," organized by the Peters Brothers, where books and records are torched. ("LaHayes on Family Life" broadcast, 5/23/82)

o The chairman of the Illinois Moral Majority, Rev. George A. Zarris, said in December 1980, "I would think moral [sic] minded people might object to books that are philosophically alien to what they believe. If they have the books and feel like burning them, fine." (New York Times, 12/11/80)

o In April 1981, North Carolina Moral Majority sent to 8,000 parents statewide a 28-page hit list of textbooks and literary works it found objectionable, calling for action "at the grassroots level." (American Library Association's Newsletter on Intellectual Freedom, 7/81)

o Washington state Moral Majority has launched several censorship campaigns: It sued the state library board in February 1981 to obtain confidential library records of everyone who checked out "objectionable" materials (Library Journal, 6/15/81); and it brought a lawsuit, dismissed in September 1982, against the Mead School District near Spokane in an attempt to ban black writer Gordon Parks' award-winning autobiographical novel, The Learning Tree, from high school literature classes (Spokane Chronicle, 9/14/82).

The Eagle Forum

The Eagle Forum is Phyllis Schlafly's self-styled "alternative to women's lib." The 50,000-member group acts as an umbrella organization for a range of "pro-family" issues including the Equal Rights Amendment, the "moral" content of textbooks, sex education, the abortion controversy and other education and social issues. The Eagle Forum urges its members to "support pro-family goals such as reducing the power of the federal courts, building a strong national defense, lowering taxes, and cutting unnecessary federal controls and regulations."

Schlafly is a legendary figure in the Far Right movement, establishing her reputation in her successful fight against the Equal Rights Amendment. Schlafly is an attorney, a former Senate staffer, a prolific author and lecturer, a syndicated columnist, and editor of a monthly newsletter, "The Phyllis Schlafly Report."

Much of Schlafly's influence derives from a large base of committed grassroots activists, the Eagles. The Eagle Forum's Stop Textbook Censorship Committee is based in South St. Paul, Minnesota but works with state and local activists to further its national anti-public education agenda. One example of the Eagle Forum's pro-censorship activities occurred in 1982 in St. David, Arizona. An Eagle Forum chapter there was successful in eliminating all required reading lists from a local high school English curriculum after objecting to reading assignments including Of Mice and Men, Lord of the Flies, and classics by Homer, Poe, Hawthorne, Stevenson and Hemingway.

In several instances, Schlafly has urged the "Eagles" to rely upon Mel and Norma Gablers' Education Research Analysts, Inc. and on Onalee McGraw's Heritage Foundation work.

The Pro-Family Forum

The Pro-Family Forum is a national organization that fosters the radical right perspective on education and family issues. Begun in 1975 by Lottie-Beth Hobbs, this Texas-based group has approximately 30,000 members and chapters in all 50 states. The Pro-Family Forum has actively lobbied against "secular humanism" in textbooks and

public schools and serves as a clearinghouse of radical right publications.

The group's most consistent contribution to censors nationwide is the pamphlet "Is Humanism Molesting Your Child?" (See Appendix D for more information on this anti-public education tract.) This pamphlet has been used countless times to organize support against "secular humanism" in the schools.

The Pro-Family Forum's censorship activities are exemplified by the actions of founding members and Florida Chairperson Shirley Correll. According to Correll, teachers should concentrate more on basics and less on topics that require students to "rap" about their ideas; in fact, she says, courses like psychology and sociology have no place in high schools. Liberal public education contributes, she claims, to higher teen crime rates, drug use, pregnancy, venereal disease, homosexuality and suicide.

Correll and the Florida Pro-Family Forum take credit for removing a sociology text from Florida's list of approved textbooks against the recommendation of the state's Instructional Materials Council and for statewide organizing against a health text entitled Let's Talk About Health.

The Heritage Foundation

The Heritage Foundation is one of the most influential and respected Far Right think tanks in the country. It produces sophisticated intellectual studies on a range of public policy issues including energy, international terrorism and, of course, education.

Begun in 1974 by Paul Weyrich with the help of Joseph Coors, the Heritage Foundation has gradually become more of a mainstream political institution. Its reputation was greatly enhanced in 1981 when its detailed 3,000-page report, Mandate for Leadership, became the blueprint for the Reagan administration.

Former Heritage Foundation Education Director Onalee McGraw gave the Gablers their first national publicity when "A Parent's Guide to Textbook Review and Reform" was published in the Heritage Foundation's quarterly newsletter, "Education Update." McGraw, considered "an

expert on the dangers of secular humanism" by the Conservative Digest, wrote a pamphlet published and widely distributed by the Heritage Foundation entitled "Secular Humanism: A Religion Whose Time Has Come." As editor of "Education Update," McGraw consistently included anti-public education materials in the publication.

In the spring of 1983, McGraw left the Heritage Foundation to take a job as minority staffperson on the House Select Committee on Children, Youth and Families. She was replaced by Eileen Gardner. The Heritage Foundation's anti-public education activities are expected to continue under her direction.

The Free Congress Research and Education Foundation, Inc.

Founded by Paul Weyrich in 1978, the Free Congress Research and Education Foundation is an influential think tank and educational group with a $1 million budget. Its mission is to spread Far Right research to the public and to key decisionmakers through newsletter, monographs, reports, media appearances, seminars and conferences. Much of the foundation's research is focused on "pro-family" issues, judicial reform, campaign laws and financing, and other electoral activities. One of three regular publications, "The Family Protection Report" covers social issues including education, abortion, drug abuse and pornography.

The editor of "The Family Protection Report" and director of the Foundation's Family Policy Division is Connaught Marshner. In 1978, Marshner authored Blackboard Tyranny, called "the Bible of educational groups in the pro-family movement" by the Conservative Digest. Marshner's achievements also include a syndicated radio column, the chairmanship of the Library Court group, an informal coalition of "pro-family" leaders who meet regularly to plan lobbying tactics on Capitol Hill, and membership in President Reagan's Advisory Panel on Financing Elementary and Secondary Education.

In 1983, Marshner was a founding member of a coalition called the American Education Coalition, comprised of "more than a dozen pro-family, conservative and back-to-basics organizations." The coalition says it plans to produce "action kits -- step-by-step handbooks -- which will guide parents on such topics as how to run for their local school board, how to evaluate textbooks and how to judge the performance of teachers and students."

Appendix B

DECENCY IN EDUCATION

Chairman, Lois Gambill – Vice Chairman, Charles L. Gouge – Secretary/Treasurer, James Williams

TEXTBOOK RALLY

Tomorrow night, Saturday, October 27
7:00 P.M. - Church of the Nazarene - North
555 Pine Island Rd. - 481-2848 - 482-2891
SPECIAL SPEAKER - Dr. Jerry Williamson

What is in our textbooks? What is humanism? Who is responsible?

FOR YOUR CONSIDERATION . . .

The battle for righteousness is being lost in classrooms! Crime, violence, immorality and illiteracy are spiralling higher.

BUT the trend can be reversed. Parents are voicing their concern and forming organizations to combat pornography, etc. Various government leaders are actively involved. Even some ministers and teachers are speaking out.

HOWEVER, humanly speaking, unless more persons are won to a life of morality by these total efforts than leave our schools each year, there is no hope of stemming the tide of unrighteousness in our world, because the seeds of decadence are being TAUGHT universally in schools:

- DIRECTLY. Textbooks contain numerous examples of stealing, cheating, immorality and profanity. Much textbook content is NEGATIVE, stressing blood, gore, violence, crime and cruelty. Such morbid content conditions students for a hopeless outlook on life. Problems are heaped upon problems, which means educating for failure.
- INDIRECTLY. Far more serious than the above is the fact that the entire educational approach is based upon a HUMANISTIC philosophy of "situation ethics" — that there is no absolute right or wrong; circumstances determine moral choices. Students are taught "what is, is right." This philosophy naturally rationalizes as justifiable any action taken.

UNTIL TEXTBOOKS ARE CHANGED, there is no possibility that crime, violence, VD and abortion rates will decrease. If all the problems of our world were suddenly resolved but textbooks remained unchanged, most of these same problems would soon return because of what is being TAUGHT our children in classrooms! Many teachers are concerned, but they must use the textbooks issued to them. A teacher in Australia summed it up this way:

> *"For years we taught the good, the true and the beautiful; now our schools teach violence, fear and frustration, and our society is becoming exactly what we are teaching!"*

TEXTBOOKS CAN BE CHANGED. They can be improved. This has been evidenced wherever citizens have been alerted to damaging textbook content, have adequately prepared themselves for opposition, and have had the courage to speak up. God has given many victories — in Texas, in other states, and in New Zealand and Australia.

TEXTBOOKS mold NATIONS because they largely determine HOW a nation votes, WHAT it becomes, and WHERE it goes!

OUR OBJECTIVES

1. A fair hearing before our School Board to alert the public concerning humanism, vulgarity and anti-family philosophies being taught in our schools.
2. To replace board members with members with our convictions.

Appendix C

HUMANISM

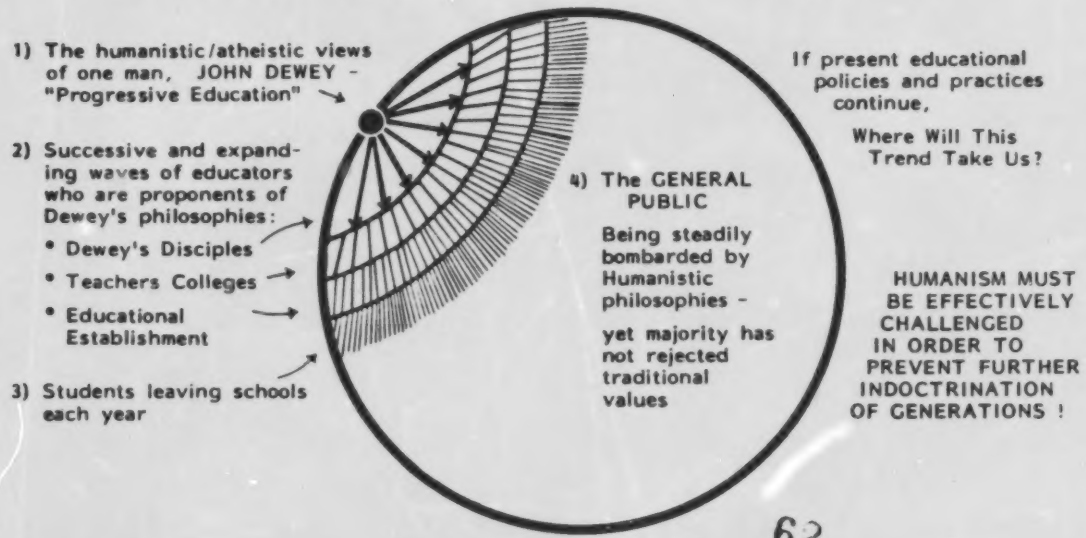
Words such as "humanism" and "humane" are often used to describe some aspect of the educational experience. To most people these two words are interchangeable. They think these terms indicate that children are being put through a "civilizing" process—being taught to be kind, considerate, generous, or nice to one another. Promoting "human relationships" is a very popular endeavor. What could be bad about "Humanism?"

HUMANISM is faith in man instead of faith in God. Webster's Dictionary defines Humanism as:

"The distinctive tenant denying the divinity of Christ; also the system of doctrine based on this view of Christ. 2. The doctrine that man's obligations are limited to and dependent alone on, man and human relations. B. The doctrine of Saint-Simon that man's nature is perfectible through his own efforts without divine grace..."

HUMANISM is a no-God religion [*U.S. Supreme Court cases: Torcaso, 1961; Seeger, 1964*] and as much a religion as Christianity. This no-God religion is being passed on to our children through public education, in a subtle but effective manner. How is this?

THE SPREADING of SECULAR HUMANISM


1) The humanistic/atheistic views of one man, JOHN DEWEY - "Progressive Education"
2) Successive and expanding waves of educators who are proponents of Dewey's philosophies:
• Dewey's Disciples
• Teachers Colleges
• Educational Establishment
3) Students leaving schools each year
4) The GENERAL PUBLIC
Being steadily bombarded by Humanistic philosophies -
yet majority has not rejected traditional values
If present educational policies and practices continue,
Where Will This Trend Take Us?
HUMANISM MUST BE EFFECTIVELY CHALLENGED IN ORDER TO PREVENT FURTHER INDOCTRINATION OF GENERATIONS !

THE TEACHINGS of HUMANISM

- EVOLUTIONARY DOGMA.... the idea that evolution is unquestioned scientific fact
- SELF AUTONOMY..... the idea that children are their own authorities
- SITUATION ETHICS ..... the idea that there are no absolute rights or wrongs
- CHRISTIANITY NEGATED .. the idea that there is no supernatural (salvation, heaven/hell; many humanists claim belief in Deity, but place their faith in man rather than in God
- SEXUAL FREEDOM..... the idea that public sex education is necessary, but without morals; belittles modesty, purity, chastity and abstinence/accepts abortion, premarital sex, and homosexuality
- TOTAL READING FREEDOM. the idea that children should have the right to read anything
- DEATH EDUCATION ..... the idea that there is no hope beyond the grave
- INTERNATIONALISM..... the idea that world citizenship is preferable to nat'l patriotism
- SOCIALISM..... the idea that socialism is superior to private ownership

HUMANISM in TEXTBOOKS

EVOLUTIONARY DOGMA - The idea that man is an animal with no soul

Examples from Textbooks:

"....Infants can grasp an object such as a finger, so strongly that they can be lifted into the air. We suspect this reflex is left over from an earlier stage in human evolution, when babies had to cling to their ape-like mothers' coats while mothers were climbing or searching for food." pp.167-68, UNDERSTANDING PSYCHOLOGY, Random House, 1980

"Man is, without question, the most outstanding product of evolution. In a sense, human evolution has been in process since the first stirrings of life on earth." p. 409, BSCS MOLECULES TO MAN (Blue Version), Houghton-Mifflin, 1963

The above concept is advocated by the HUMANIST MANIFESTO I:
"Humanism believes that man is a part of nature and that he has emerged as the result of a continuous process."

HUMANISM in TEXTBOOKS

SELF AUTONOMY - The idea that if man is an animal, he is his own authority and is not accountable to any supernatural authority

Examples from Textbooks:

"The place, the opportunity, and their bodies all say 'Go!' How far this couple goes must be their own decision." Picture caption, p. 21, MASCULINITY AND FEMININITY, Houghton-Mifflin, 1976

"From whom might you resent getting some unasked-for advice about how to dress, how to wear make-up, or how to behave? Why? (From some teachers, from 'old-fashioned' parents, from bossy older brothers and sisters, etc.)" p. 42, Teacher's Manual, REBELS AND REGULARS (Gateway English), Macmillan, 1969

The above concept is advocated by the HUMANIST MANIFESTO II:
"We believe in maximum individual autonomy consonant with social responsibility. Although science can account for the causes of behavior, the possibilities of individual freedom of choice exist in human life and should be increased."

SITUATION ETHICS - The idea that if man is his own authority, he can make his own rules based upon the conditions at the time, there being no absolutes

Examples from Textbooks:

"There are exceptions to almost all moral laws, depending on the situation. What is wrong in one instance may be right in another. Most children learn that it's wrong to lie. But later they may learn that it's tactless, if not actually wrong, not to lie under certain circumstances." p. 37, INQUIRIES IN SOCIOLOGY, Allyn & Bacon, 1972

"...the moral has been purposely omitted in order that the children when talking about the story, may come to their own conclusions." COMMUNICATING (Gr.2), D.C.Heath, 1972

"Note: Please refrain from moralizing of any kind. Students may indeed 'tune out' if they are subjected to 'preachy' talk about 'proper English' and the moral obligation to 'do one's best' in class and to 'lend a hand' to the underdog in a battle..." p. 28, GATEWAY ENGLISH, Macmillan, 1970

The above concept is advocated by the HUMANIST MANIFESTO II:
"We affirm that moral values derive their source from human experience. Ethics is autonomous and situational, needing no theological or ideological sanction. Ethics stems from human need and interest. To deny this distor[illegible] the whole basis of life."

CHRISTIANITY NEGATED - The idea that man without a soul creates his own religion to meet his own needs

Examples from Textbooks:

"Anthropologists studying human customs, religious practices, ritualism, and the priestcraft came to the conclusion that men created their own religious beliefs so that the beliefs answered their special needs. The God of the Judeo-Christian tradition was a god worshipped by a desert folk....and heaven was high above the desert, cool and pleasant. The Eskimos,...reversed the concept." p. 541, PERSPECTIVES IN U.S. HISTORY, Field Educational Publications, 1972

"A great many myths deal with the idea of rebirth. Jesus, Dionysus, Odin, and many other traditional figures are represented as having died, after which they were reborn, or arose from the dead...." p. 191, Chapter on Mythology and Psychology, PSYCHOLOGY FOR YOU, Oxford, 1978

The above concept is advocated by the HUMANIST MANIFESTO II:

"Traditional theism, especially faith in the prayer-hearing God, assumed to love and care for persons, to hear and understand their prayers, and to be able to do something about them, is an unproved and outmoded faith. Salvationism, based on mere affirmation, still appears as harmful, diverting people with false hopes of heaven hereafter. Reasonable minds look to other means for survival."

Note: Many in our educational system often give lip service to God and Christianity, but in reality advocate Humanistic precepts by placing their faith in man rather than God.

SEXUAL FREEDOM - The idea that Biblical standards and moral values do not apply

Examples from Textbooks:

"There are some who adopt more permissive standards for themselves and others. They propose conditions outside of marriage under which they feel that sexual relationships should be permitted. The particular patterns of behavior that one accepts for himself is a decision that adults must make..." p. 190, PSYCHOLOGY FOR LIVING, Webster/McGraw-Hill, 1971

"Contrary to past belief, masturbation is completely harmless, and in fact, can be quite useful in training oneself to respond sexually..." p. 142, LIFE AND HEALTH, Random House, 1976

"Topics for Inquiry, #1. Discuss the advantages...of...group marriage." p. 280, SOCIOLOGY: THE STUDY OF HUMAN RELATIONSHIPS, Harcourt, 1972

The above concept is advocated in the HUMANIST MANIFESTO II:

"In the area of sexuality, we believe that intolerant attitudes, often cultivated by orthodox religions and puritanical cultures, unduly repress sexual conduct. The right to birth control, abortion, and divorce should be recognized. While we do not approve of exploitive, denigrating forms of sexual expression, neither do we wish to prohibit, by law or social sanction, sexual behavior between consenting adults."

HUMANISM in TEXTBOOKS

TOTAL READING FREEDOM - The idea that students should be exposed to profanity, alien values and foreign ideologies

Quote from THE HUMANIST Magazine, Jan/Feb. 1976:
"Something wonderful, free, unheralded, and of significance to all humanists is happening in the secondary schools. It is the adolescent-literature movement. They may burn Slaughterhouse Five in North Dakota and ban a number of innocuous books in Kanawah County, but thank God the crazies don't do all that much reading. If they did, they'd find that they have already been defeated. Adolescent literature has opened Pandora's box....Nothing that is part of contemporary life is taboo in this genre, and any valid piece of writing that helps to make the world more knowable to young people serves an important humanistic function."

The above concept is advocated in the HUMANIST MANIFESTO II:
"We reject all religious, ideological, or moral codes that denigrate the individual, suppress freedom, dull intellect, dehumanize personality."

DEATH EDUCATION - The idea that students should visit morgues, write their own epitaphs, study suicide, etc., without being given hope for life beyond the grave

Examples from Textbooks:

"DYING AS AN ORGASMIC EVENT - The thought of death sometimes occurs in a sexual context.... in that the event of orgasm, like the event of dying, involves a surrender to the involuntary and the unknown." p. 486, LIFE AND HEALTH, Random House, 1976

"DEATH AND DYING - 3. How would you want to have your body disposed of after you die?... What would you like to have written on your tombstone?" pp.30-31, LET'S TALK ABOUT HEALTH, Cebco, 1980

"Many a theoretically strong pro-life stance melts into a belief in euthanasia as soon as one is confronted with a loved one who is screaming in agony or lying in a comatose state...." p. 485, LIFE AND HEALTH, Random House, 1976

The above concept is advocated in the HUMANIST MANIFESTO II:
"There is no credible evidence that life survives the death of the body. We continue to exist in our progeny and in the way that our lives have influenced others in our culture. The individual must experience a full range of civil liberties in all societies. It also includes a recognition of an individual's right to die with dignity, euthanasia, and the right to suicide."

INTERNATIONALISM - The idea that loyalty to a one-world government (global citizenship) should replace national patriotism

Examples from Textbooks:

"A third alternative future would occur if the global political system moved in some entirely new direction, in other words if the entire global system changed. What if national and multinational corporations faded out of existence, to be replaced by one single international conglomerate?..." p. 589, AMERICAN GOVERNMENT: COMPARING POLITICAL EXPERIENCES, Prentice-Hall, 1979

"We now live in an age in which we must recognize that our interdependence extends beyond national boundaries, from the local to the global community." p. iii, UNITED STATES GOVERNMENT: THE PEOPLE DECIDE, Science Research Associates, 1979

The above concept is advocated in the HUMANIST MANIFESTO II:

"We deplore the division of humankind on nationalistic grounds. We have reached a turning point in human history where the best option is to transcend the limits of national sovereignty and to move toward the building of a world community in which all sectors of the human family can participate."

SOCIALISM - The idea that the free market system and private ownership should be replaced, robbing us of two essentials for maintaining freedom

Examples from Textbooks:

"By 1936 the depression was seven years old, and conditions were steadily worsening. Only one bright spot stood out in the gloom. The collectivist economy of the Soviet Union....stood without unemployment, unusual hunger, or signs of disease....Is it any wonder that some...joined the American Communist Party...? [p. 523] Meantime, Americans live with the system they have, patching it here and there. Most Americans accept it; a few reject it absolutely." p. 554, PERSPECTIVES IN U.S. HISTORY, Field Educational Publications, 1972

"...too much economic freedom would not really benefit the working people..." p. 355, CIVICS (Social Studies), Follett, 1978

"In the capitalistic system, the upper class profits by paying workers less than the value of what they produce...." p. 232, Teachers Guide, SOCIOLOGY: PEOPLE IN GROUPS, Science Research Assoc.,1978

The above concept is advocated in the HUMANIST MANIFESTO I:

"The humanists are firmly convinced that existing acquisitive and profit-motivated society has shown itself to be inadequate and that a radical change in methods, controls, and motives must be instituted. A socialized and cooperative economic order must be established to the end that the equitable distribution of the means of life be possible. The goal is a free and universal society in which people voluntarily and intelligently cooperate for the common good. Humanists demand a shared life in a shared world."

Appendix D

EDUCATIONAL MATERIAL available from Pro-Family Forum

Values Clarification by humanists Simon, Howe, and Kirschenbaum. 79 strategies, widely used; includes 7-step "valuing process" previously mentioned ($7.95)

Humanist Manifestos I and II — humanist publication of their basic creed ($2.00). In leaflet form (50¢)

The Aspen Institute for Humanistic Studies — reveals national goals and personalities involved in prominent humanist "think tank" ($3.95)

Why Are You Losing Your Children? by Barbara Morris ($3.95)

Change Agents in the Schools by Barbara Morris — an expanded discussion of why you *are* losing your children ($7.95)

The Hate Factory by Erica Carle — with emphasis on the impact of social science ($2.50)

Secular Humanism in the Schools: The Issue Whose Time Has Come by Dr. Onalee McGraw ($1.25)

The Truth: God or Evolution? by Marshall and Sandra Hall, former atheists ($2.45)

Evolution and the Modern Christian by Dr. Henry M. Morris. Written especially for young people ($1.95)

Evolution? The Fossils Say NO! by Dr. Duane Gish. Public school edition (non-religious text) ($3.95)

How Satan Attacks the Minds of Teens, by Bob Ethington, youth director ($1.00)

Marijuana: Time for a Closer Look, by Curtis L. Janeczek. Colorful and easily read, especially appealing to young people ($6.00)

What about gods? by Chris Brockman. Humanist publication designed to teach atheism to small children ($3.95)

CASSETTE TAPES

Values Clarification — Challenge of the '80's by Karen Dukewits ($4.00)

Humanism In Education by Vince Nesbitt of Australia ($4.00)

Evolution's Effect on the Home and the Nation by Dr. Bert Thompson ($4.00)

LEAFLETS

In Loving Memory of Larry — Victim of Marijuana. Written by a mother whose son's marijuana use resulted in suicide. 100/$8.00 50/$4.50

Is Humanism Molesting Your Child? by Frances Hill. 100/$8.00 50/$4.50

(NOTE: **On mail orders, please add for postage and handling** $1.00 if order of $5.00 or less, and 75¢ for each additional $5.00 or any part thereof. Texans add 5% sales tax)

Pro Family Forum

P. O. Box 8907
Fort Worth, Texas 76112

Lottie Beth Hobbs, National President

Appendixes

What Is Humanism?
How Is It Indoctrinated? How Is It Disguised?
How Can It Affect Your Child?
How Can You Help Your Child?

What Is Humanism?

Below are some basic beliefs of Humanism.

Humanism:

- Denies the deity of God, the inspiration of the Bible, and the divinity of Jesus Christ.
- Denies the existence of the soul, life after death, salvation and heaven, damnation and hell.
- Denies the biblical account of creation.
- Believes that there are no absolutes, no right, no wrong — that moral values are self-determined and situational. Do your own thing, "as long as it does not harm anyone else."
- Believes in removal of distinctive roles of male and female.
- Believes in sexual freedom between consenting individuals, regardless of age, including premarital sex, homosexuality, lesbianism, and incest.
- Believes in the right to abortion, euthanasia (mercy killing), and suicide.
- Believes in equal distribution of America's wealth to reduce poverty and bring about equality.
- Believes in control of the environment, control of energy and its limitation.
- Believes in removal of American patriotism and the free enterprise system, disarmament, and the creation of a one-world socialistic government.[1]

Humanism is referred to by Humanists as a "faith" and a "religion." The Supreme Court has recognized humanism as a religion.[2] Does this religion have effective Sunday Schools? Not exactly. It has effective Monday through Friday schools. That's right! Our public schools. Our schools are rapidly changing from traditional education to "change agents" for Humanism. Who pays for it? YOU DO!

1. Humanist beliefs condensed from *Humanist Manifestos I and II* (Prometheus Books, Buffalo, N.Y.) and *The Aspen Institute for Humanistic Studies* (Freeman Digest, Provo, Utah).
2. Torcaso v. Watkins (367 U.S. Reports 488 p. 495) 1961.

How Is It Indoctrinated?

How could such complex issues of Humanism possibly be indoctrinated into your child in elementary or high school? NOT BY ACCIDENT. Under Lenin and Stalin, Pavlov developed the technique of conditioning dogs to bring about the desired results; and from this beginning, Humanist psychologists and behavioral scientists successfully developed techniques which can GRADUALLY CHANGE YOUR CHILD'S CONSCIENCE, PERSONALITY, VALUES, AND BEHAVIOR.

An extensively used technique is Values Clarification which can be used to convince the child that he has the right to develop HIS OWN personal values, free from parental influence and authority, free from religious influences. It can further convince the child that there are NO ABSOLUTES, NO RIGHT, NO WRONG. The child is told that whatever value he chooses is right for him, as long as he uses **their seven-step method. To arrive at his value, he is to:**

1. Choose the value freely. (Free from parental guidance and religious morals of right and wrong).
2. Choose from alternatives. (Choose from alternatives, including those DIFFERENT from parental values, such as to have premarital sex or not to have premarital sex).
3. Choose after considering the consequences. (What child can see far enough ahead to fully realize the adverse consequences of such a blind course of action?)
4. Prize and cherish the value. (Cherish the value because his own personal feelings have guided him to choose what is most important to him).
5. Publicly confess or affirm the value. (Be courageous enough to bravely take a stand and to influence peers).
6. Act on the value. (If he chooses premarital sex as his value, he is to take action and carry it out).
7. Act upon the value regularly. (Live by the value consistently to establish it as his chosen behavior. He does his own thing). (parenthetical comments added)

Other Humanistic strategies for behavioral change are role playing, whereby the child acts out emotional situations such as conflicts with parents, also magic circles, value appraisal scales, questionnaires, diaries, journals, public interviews, etc. Survival games and open-ended situations of "What would you do if . . .?" develop situation ethics, to say the least.

Whatever the strategy, the objective is basically the same — to get your child to reveal his very heart, soul, mind, and even his subconscious thoughts before his peers and teacher. In turn the peer group openly discusses his personal feelings and values and challenges him to defend his values and how he arrived at them. (Peers who challenge seldom accept values resulting from parental and religious influence). A child's only defense for some values may be that the parents that he loves hold the same values. Thus, both the child's and parents' values are subjected to open criticism from peers when his values differ from theirs. Skilled "change agents" (teachers) can manipulate discussions to create peer pressure for conformity to non-Christian standards. They have been known to intimidate slow conformers.

Values education frequently incorporates the above techniques and strategies with these issues:

Premarital sex	Racial equality	Anger
Extramarital sex	Drugs	Fear
Homosexuality	Death	Hate
Lesbianism	Mercy killing	Love
Incest	War	Marriage
Women's lib	Ecology	Divorce
Abortion	Communism	Family conflicts
Contraceptives	Free enterprise	Parental values
Poverty	Disarmament	Interdependence
Police brutality	Church	(one world government)

Are these issues on which you want your child to choose his values, free from your influence, and free from any standard of RIGHT AND WRONG?

Isn't it time for parents to demand that Humanism be removed from our schools? Isn't it time for parents to demand that schools educate our children in academic skills instead of Humanistic values?

How Is It Disguised?

Determining the extent of Humanism in the school requires some detective work. Terms of designation are constantly changing. It may be called values education, valuing skills, values clarification, self-awareness, decision making, self-acceptance, interpersonal relation skills, etc. Films, textbooks, and library books frequently contain Humanism and provide excellent opportunities for open "honest" discussion which includes teacher pressure and peer pressure. Curriculums often contain courses on human (Humanistic?) sexuality and family living. Or, sex education may be sandwiched in with reading, history, health, biology, etc.

Note that textbooks and teacher's manuals are not essential for implementing Humanism. More and more teachers are being trained with our tax dollars to be effective "change agents" and to sneak Humanism into the classroom. They are encouraged to be "models" for desired behavioral changes. Fortunately, some schools and teachers are resisting the thrust of Humanism. However, some are rushing forward to create a new social order.

How Can It Affect Your Child?

His conscience can be slowly remolded until ultimately he recognizes no need for God and parental values. Parents are portrayed as unloving, uncaring, and inadequate. Slowly, he is conditioned to view his parents with distrust and disrespect. Alienation often results. Serious emotional problems, serious moral problems, and serious spiritual problems often occur.

LET'S PROTECT OUR FAMILIES FROM CHILD MOLESTERS!

How Can You Help Your Child?

Examine your child's library and textbooks for immoral, anti-family, and anti-American content. **Arrange to view films** shown in classrooms. Objectionable material should be taken to the principal. If he is unresponsive, go to the superintendent, and then to school board members one at a time. If necessary, get the support of other parents and go to the entire school board. Voice your views to the state school board, state legislators, governor, and U.S. congressmen.

Teach your child to recognize Humanism and its techniques and strategies.

Humanism in the school is unconstitutional; and your child, as well as the teacher, should be aware of his constitutional rights. In 1978, the Hatch Amendment to the Elementary and Secondary Education Act became law. (copy available from Pro-Family Forum) It provides you and your child protection from invasion of privacy. You may instruct your child to refuse to discuss, orally or in writing, his personal feelings about his private life, social issues, or controversial political issues. Discussing personal feelings of a third person, such as Jane or John, is another deceptive invasion of privacy.

You may assure your child that refusal to discuss his personal feelings is not a symptom of mental illness. Role playing was developed for mental patients and criminals. Your child should be aware that role playing, games involving "What would you do if . . . .?" and games involving suicide and mercy killings can cause emotional trauma. He should inform you when exposed to any Humanistic technique or strategy.

Pro-Family Forum is dedicatedly working to help your child. **Become an active member.** Help start a chapter if none is near you.

Help alert other parents. Give copies of "Is Humanism Molesting Your Child?" to twenty-five or more parents. **Ask them to give copies** to twenty-five of their friends, and these in turn to give copies to their friends.

Appendix E

"LET THEIR EYES BE OPENED"

A documentary about humanism

and

its influences in the schools.

Length: 29½ minutes

This documentary explains what humanism is, how it is antithetical to Judeo-Christian principles, and how it is influencing school curricula and young peoples' attitudes and behavior. Humanism is shown as a root cause of the modern-day breakdown of educational effectiveness, discipline and morals, and also as a possible prelude to what some would like to see as a new world order, devoid of moral absolutes and restraints of the past.

Appearing in the documentary are: Dr. Paul Kurtz, author of Humanist Manifesto II; Dr. Murray Norris, educator and author of Weep For Your Children; Jacqueline Lawrence, researcher for the book, Change Agents in the Schools; Dr. Onalee McGraw, author of Secular Humanism and the Schools; Bill Robison, psychologist; Dr. Norman Dohm, gynecologist; Mel and Norma Gabler, subjects of the book, Textbooks on Trial; Rev. David Anderson, Presbyterian minister; and Carol Trotman, teacher. Also appearing is the writer, director and producer, Dr. Larry T. Quisenberry, former college sociology professor and television producer.

This documentary is a must viewing for Christian students, parents and educators. Non-Christian or non-sectarian audiences and groups such as civic organizations, PTA's and school boards would find it interesting and educational.

A copy of this documentary can be obtained by writing:

Humanism
Virginia Beach, Virginia 23463

Appendix F

CENSORSHIP AND THE TEXAS TEXTBOOK ADOPTION PROCESS

Each year, hearings take place in Texas that shape the content of textbooks that are available for school children throughout the country.

Texas and California, as the major state purchasers of textbooks, are the only two states that can demand textbook changes before mass publication. Because of the states' purchasing power, textbook censors like Mel and Norma Gabler can have an enormous influence on the content of textbooks before they are published. Changes made to conform to either state's requirements, in effect, become changes in textbooks that are used across the country.

Texas -- as one of 23 states that approve textbooks for statewide use in central adoption proceedings* -- is the single largest purchaser of textbooks in the country. Sales to the state of Texas top $60 million annually.

In Texas, five books are approved per subject area; in California, 10 books are selected in each subject area. Local districts then make textbooks selections from the state-approved lists.

Publishers admit that the stakes in Texas are irresistible: "It would be very difficult to write off the Texas market. If we couldn't sell a book [in Texas] without 'creationism' in it [for example], I imagine you'd see it in there." Another publisher has explained: "If they [Texas] back us up against the wall and say, 'You either take something out or you won't sell the book in Texas,' then we'll take it out."

The Texas textbook content guidelines, which ostensibly are established as criteria for textbook selection, actually are guidelines that publishers will follow if they aim to sell their products in the

*The other 27 states are called local option states, which means that textbook purchases are handled strictly at the local school district level.

lucrative Texas market. Over the years, the restrictive Texas guidelines have consistently influenced publishers to denigrate science, distort history, discourage classroom discussion, and disregard literary integrity.

The clout of the "creationists," for example, has been assisted during the past 10 years by the "anti-science" plank of the Texas guidelines. The plank, which was added to the textbook code in 1970 and amended in 1974 to placate the Gablers, requires that evolution be identified as "only one of several explanations" for the origin of man. It further stipulates that any material on evolution be "clearly presented as theory rather than fact," and that such material should not be "detrimental to other theories of origin."

According to a growing number of scientists, the "anti-science" section of the Texas guidelines is the single most significant factor contributing to the decline of biology textbook coverage of evolution: Texas accounts for 10 percent of all biology textbook sales.

A recent study by Professor Gerald Skoog of Texas Tech University reports that between the early 1970s and 1982, several major science textbook publishers decreased coverage of evolution by approximately 30 to 80 percent. In one high school book, Experiences in Biology (1981) published by the Laidlaw division of Doubleday, the word "evolution" doesn't appear in the text. The publisher contends that the text adequately covers the origin of the species and the theory of natural selection, but that the scientific term that describes those processes was dropped because "we wanted to avoid the publicity that would be involved in a controversy over a textbook. We'd like to sell thousands of copies."

It's clear: Dollars speak louder than Darwin.

Appendix G

SAMPLES OF OBJECTIONS FILED BY MEL AND NORMA GABLER - 1982

CIVICS TEXTBOOKS

"Answer: Thirty-two amendments have been sent to the states for ratification since 1789. Twenty-six have been ratified and five have not. One, the amendment to guarantee equal rights to women, is still being considered at the time of the writing of this book."

GABLER OBJECTION: The text is misleading students to believe that women are not guaranteed equal rights already. This is totally untrue. The Civil Rights Act of 1964 guarantees women equal rights. It is just a matter of enforcing that law and taking advantage of the rights it guarantees.

"Segregation because of race has been ruled illegal by the United States Supreme Court. What other kinds of segregation can you think of? Should all kinds of segregation be prevented?"

GABLER OBJECTION: Invasion of privacy. This question deals with student values and is inappropriate for the classroom.

From a teacher's guide: "You might then discuss what they feel is the responsibility of our society toward minority groups (E.G. requiring by law that all curbs be slanted so that people in wheelchairs can have access, etc.)"

GABLER OBJECTION: Invasion of privacy. The text is attempting to delve into the personal values of the students.

Chart: "UNITED STATES AID TO STATES AND LOCAL GOVERNMENTS"

GABLER OBJECTION: Why isn't the student told that these functions are unconstitutional unless Amendments 9 and 10 are ignored?

"...Women have gained more education in professions outside the home."

GABLER OBJECTION: To expect women to receive the same pay as men ignores the fact that seniority has a decided effect on salaries received. Unless women abandon their highest profession--as mothers molding young lives--there is no way they can ever achieve seniority equal to men.

"...Women now have almost the same rights as men. Still women have been shut out of some occupations..."

GABLER OBJECTION: What rights for women are not already law?
"Millions of years were needed to form these fuels from decayed matter."

GABLER OBJECTION: Many people do not believe the earth is millions of years old.

Teacher's Guide: "Take a poll of the class as to how they stand on this issue."

GABLER OBJECTION: To take such a poll will encourage students to submit to peer pressure.

"One of the most damaging conditions in a republic is for one side to insist that it alone has moral truth."

GABLER OBJECTION: The text is saying there should be no absolutes.

"Article I, Section 8 of the Constitution also gives the lawmakers of the federal government power to 'provide for the...general welfare of the United States.' Under this power, the federal government has done many things that were not thought of when the Constitution was first written. Through this welfare clause, the federal government has built dams and flood-control projects, established national parks, and provided social security benefits for aged and disabled citizens."

GABLER OBJECTION: The welfare clause was superceded by Amendments 9 and 10.

WORLD GEOGRAPHY TEXTBOOKS

"No one knows exactly how people began raising plants for food instead of searching out wild plants. ...Perhaps a person in some long-ago (hunting/gathering) group had a favorite kind of food and began to give those plants special care where they were found.

GABLER OBJECTION: The text states theory as fact, leaving no room for other theories, such as the Biblical account of Cain as a farmer.

People and their Regional Environments (title)

GABLER OBJECTION: The text's strategy of discussing world geography by region is totally inadequate...The strategy of this text will lead students to develop an attitude of interdependence and internationalism rather than letting them see the importance of independence and sovereignty.

"Nothing about the earth's beginning is known with any certainty..."

GABLER OBJECTION: This is a matter of opinion. Such a statement presented as fact undermines the belief that some parents teach their children of creation.

HEALTH TEXTBOOKS

"Worry"

GABLER OBJECTION: Has no place being studied in the classroom. Affective, not cognitive skills.

"What changes in communities and the nation might result from an increasingly aging population? What steps should be taken to plan for this eventuality?"

GABLER OBJECTION: We object to these open-ended questions about older people.

HOMEMAKING TEXTBOOKS

"Find out how school rules are made in your school. Find out how they can be changed. Describe the procedure to your classmates."

GABLER OBJECTION: The text is stressing change. This teaches children dissatisfaction with rules; a desire to rebel. Why assume that students will need to change rules?

Teacher's Guide "Organize a brain-storming session for students to give examples of activities that encourage independence in children. In a brain-storming session, all ideas are encouraged, including those which may seem extreme or unusual...No criticism of ideas is allowed during the brain-storming session..."

GABLER OBJECTION: This activity...could easily lead to permissive childrearing, which is now acknowledged to be a probable cause of our increased crime rate. The activity is based on situation ethics.

"Most people get their income from pay for work they do. Retirement pay, welfare support payments, and unemployment pay are other sources of money income."

GABLER OBJECTION: Surely it is not necessary to draw attention to welfare support payments and unemployment pay as significant sources of income.

"VALUES CAN CHANGE. Since values result from learning and from our experiences and relationships with others, they may change as we get older..."

GABLER OBJECTION: The text ignores the existence of absolute values, thus promoting an important facet of the religion of secular humanism.

"Who earns the income in a family? Who is the 'head' of a family? Who has the most to say about rearing the children? There is no one answer to these questions today. More than one family member might be employed. It may be hard to decide exactly who is the 'head' of a family."

GABLER OBJECTION: This is an attack on traditional family roles. To satisfy the women's lib movement, this creates lack of respect for men as head of the family and is an attack upon the religious beliefs of many people.

"Mr. and Mrs. Kopec both have full-time jobs. On days that Mr. Kopec gets home from work first, he starts supper. Mrs. Kopec cleans up. On other days, Mrs. Kopec prepares supper and Mr. Kopec cleans up..."

GABLER OBJECTION: The text is teaching change in traditional roles.

Appendix H

The text of the Hatch Amendment is as follows:

PROTECTION OF PUPIL RIGHTS

SEC. 1250. Section 439 of the General Education Provisions Act (relating to protection of pupil rights) is amended by inserting... a new subsection as follows:

**(b) No student shall be required, as part of any applicable program, to submit to psychiatric examination, testing, or treatment, or psychological examination, testing, or treatment, in which the primary purpose is to reveal information concerning:

"(1) political affiliations;

"(2) mental and psychological problems potentially embarrassing to the student or his family;

"(3) sex behavior and attitudes;

"(4) illegal, anti-social, self-incriminating and demeaning behavior;

"(5) critical appraisals of other individuals with whom respondents have close family relationships;

"(6) legally recognized privileged and analogous relationships, such as those of lawyers, physicians, and ministers; or

"(7) income (other than that required by law to determine eligibility for participation in a program or for receiving financial assistance under such program), without the prior consent of the student (if the student is an adult or emancipated minor), or in the case of unemancipated minor, without the prior written consent of the parent."

[redacted] Principal
[redacted] Elementary School
[redacted]
[redacted] Wisconsin [redacted]

Dear Mr. [redacted]:

It is our desire that Michael[redacted] not participate in any:

1) values clarification
2) behavior modification
3) sensitivity activities
4) sessions (either class or private) with a guidance counselor
5) questionnaires designed to acquire personal information about Michael's attitudes, values, or private, personal relations within his family
6) programs which are designed for affective training rather than for the education of the mind.

We expect that Michael will be excused from such activities without embarassment or harassment and that you, as principal of the school, will communicate our wishes to, and insure compliance from, each of his instructors.

Please make this letter a part of Michael's permanent file.

Thank you.

[redacted]

2 copies

Appendix I

TEXTBOOK CONTENT STANDARDS ACT

Suggested Legislation

Section 1. [Short title.] This act may be cited as the Textbook Content Standards Act.

Section 2. [Statement of purpose.] The purpose of this act is to provide broad minimum standards and general education guidelines for the selection of textbooks for the public schools.

Section 3. [Definitions.] For the purpose of this act, the term —

(1) "Textbook Adoption Agency" means any department, board, commission, agency or other entity of the state, localities or municipalities which is authorized to adopt textbooks for use in public schools.

(2) "Textbook" means a book designed for use by pupils as a source of instructional materials, or a teachers edition of the same book.

(3) "Teaching materials" means all material designed for use by pupils and their teachers as a learning resource and which help pupils to acquire facts, skills or opinions or to develop cognitive processes. Instructional materials may be printed or non-printed and may include textbooks, educational equipment and tests.

Section 4. [Textbook content standards.] (a) The textbook adoption agency shall not approve a textbook which contains anything of a partisan or sectarian character.

(b) Material adopted by the textbook adoption agency may not degrade, and where appropriate shall teach high moral standards including:

(1) honesty;
(2) acceptance of responsibility;
(3) respect for the individuality of others;
(4) respect for parents and those properly in authority;
(5) the importance of the work ethic in achieving personal goals; and
(6) the existence of absolute values of right and wrong.

(c) Materials adopted by the textbook adoption agency may not ridicule or present in a degrading manner the religious or ethical beliefs of others.

(d) Teaching materials shall:

(1) emphasize the importance of the family as the core of American society;

(2) present the historical, philosophical, ethical, religious and other underpinnings which influenced the political institutions of this country and which have preserved the liberties of the American people;

(3) include the principles of the free market economy and the effectiveness of the system;

(4) demonstrate the importance of obeying the law; and

(5) be designed to foster the intellectual development of the child by providing instruction in reading, writing and arithmetic, and by cultivating the mind to seek the knowledge produced through centuries of academic endeavor.

(e) Teaching materials may not promote sadistic or degrading behavior. Presentations of violence shall be made in the context of the consequences of the violence.

(f) Teaching materials shall not invade the privacy of the pupil or the pupil's parents.

(g) Only textbooks which meet the requirements of this section may be adopted by the textbook adoption agency for use in the public schools.

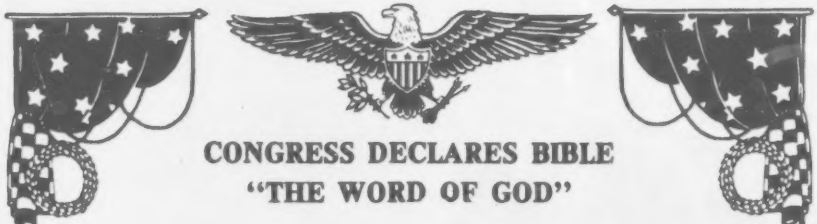
Section 5. [Severability clause.]

Section 6. [Repealer clause.]

Section 7. [Effective date.]

Source: The Source Book of American State Legislation 1980, American Legislative Exchange Council, 418 C St., N.E., Washington, D.C. 20002.

Appendix J



CONGRESS DECLARES BIBLE "THE WORD OF GOD"

PUBLIC LAW 97-280—OCT. 4, 1982

Public Law 97-280 96 STAT. 1211
97th Congress

Joint Resolution

Authorizing and requesting the President to proclaim 1983 as the "Year of the Bible".

Whereas the Bible, the Word of God, has made a unique contribution in shaping the United States as a distinctive and blessed nation and people;
Whereas deeply held religious convictions springing from the Holy Scriptures led to the early settlement of our Nation;
Whereas Biblical teachings inspired concepts of civil government that are contained in our Declaration of Independence and the Constitution of the United States;
Whereas many of our great national leaders—among them Presidents Washington, Jackson, Lincoln, and Wilson—paid tribute to the surpassing influence of the Bible in our country's development, as in the words of President Jackson that the Bible is "the rock on which our Republic rests";
Whereas the history of our Nation clearly illustrates the value of voluntarily applying the teachings of the Scriptures in the lives of individuals, families, and societies;
Whereas this Nation now faces great challenges that will test this Nation as it has never been tested before; and
Whereas that renewing our knowledge of and faith in God through Holy Scripture can strengthen us as a nation and a people: Now, therefore, be it

Resolved by the Senate and House of Representatives of the United States of America in Congress assembled, That the President is authorized and requested to designate 1983 as a national "Year of the Bible" in recognition of both the formative influence the Bible has been for our Nation, and our national need to study and apply the teachings of the Holy Scriptures.

Approved October 4, 1982.

Appendix K

THE GOVERNMENT OF THE UNITED STATES BY AN ACT OF CONGRESS

HAS DECLARED THAT THE BIBLE

IS "THE WORD OF GOD" AND "HOLY SCRIPTURE"

The United States Congress has settled it. The Bible is now officially proclaimed by a Law of the United States to be "the Word of God."

Public Law 97-280 (see other side) is not just a statement by Congress. It is a Law, an official Act of the elected Representatives of the People of the United States sitting in Law-making session. That the Holy Bible is "the Word of God" is now "the Law of the Land."

In addition Public Law 97-280 states "that renewing our knowledge of and faith in God through Holy Scripture can strengthen us as a nation and a people," and it rules that the United States has a "national need to study and apply the teachings of the Holy Scripture."

As surely as it was the intent of the first U.S. Congress that the Government not interfere with the Christian religion, just as surely as it has now been declared the intent of the 1982 United States Congress that the Bible is "the Word of God" and that the People of the United States should use "the Holy Scriptures" to renew their "faith in God."

Under Public Law 97-280 a study of "the Holy Scripture" should now be made a part of every public and private school cirriculum. The Law does not say it is the "right" of people to study the Bible, the Law says, "our knowledge of and faith in God through Holy Scriptures can strengthen us as a nation and a people." Anyone attempting in any way to prevent any American citizen from acquiring that "knowledge of and faith in God through the Holy Scripture" is attempting to weaken America. For instance, individuals and organizations who advocate the banning of the Bible from the public schools or who actively oppose any Bible study group or interfere in any way with a Christian Church would be guilty of violating this Law and probably guilty of sedition against the United States of America.

The American People are a law-abiding People. Every American who believes what Public Law 97-280 says should not only obey this Law, but should actively work to inform other Americans about this Law to the end that it will become widely observed throughout the United States and its territories. This would not only be pleasing to Almighty God, but, according to the U.S. Congress, would benefit our People exceedingly.

Disobedience of this Law should be discouraged in our own communities and in the nation at large. Copies of Public Law 97-280 should be given to friends, neighbors and especially to public servants who can then take whatever action is necessary in their own departments or under their own realm of authority to comform to Public Law 97-280. All Elementary, and High School Principals, Superintendents and College Presidents should be given copies and urged to take immediate steps to add courses of Bible study to their school curriculum to bring them into conformity with the intent of Congress.

With the wide dissemination of copies of Public Law 97-280 all America will come to know that the marvellous Truth that the Holy Bible is "the Word of God" has now been made "the Law of the Land." They will see that in that Law the People's Representatives have recognized the "need" for all Americans to "study and apply the teachings of the Holy Scripture."

The study of the Holy Scriptures leads to Jesus Christ. Jesus said of the Scripture, "They are they which testify of Me." (John 5:39b.) Therefore, this will be is another significant step by our Nation and our People toward that day when "every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." This is a marvellous thing and is quite obviously the Hand of God ruling and overruling in the affairs of our Nation. Praise Jesus!

Pray that God will bless America in this, through Jesus Christ.

Pastor Sheldon Emry

Copies of this sheet with Public Law 97-280 on the other side are available from Lord's Covenant Church or America's Promise, PO Box 5334, Phoenix, Arizona 85010. Up to 100 copies will be sent free to one address. Our printing cost is about 3 cents a copy and for larger orders we would appreciate an offering to pay the printing and postage costs.

Appendix L

LESSONS TO BE LEARNED FROM THE TALE OF TELL CITY

* Every school system should have written policies for the selection of library books, textbooks, etc.

* The selection policy should be well publicized and well understood by the community at large as well as by all members of the education community.

* The school system should have a written procedure for handling complaints about library books, textbooks, and instructional materials and courses.

* The school system should publicize a list of elective as well as well as nonelective courses, specifying which courses require parental permission.

* Procedures that have been established for handling complaints about materials should be followed to the letter.

* A written statement of the school system's curriculum, goals, philosophy of education should be available to the community. How textbooks, library books, and other instructional materials are selected to help meet those goals should be carefully explained.

* School boards should have a policy for verifying that names on petitions presented to the board are those of residents of the community.

* Any charge leveled against a school system should be addressed by the school board administration.

* If a teacher or librarian is accused of teaching or disseminating "objectionable" material, that person should be fully apprised of the charge at the earliest possible moment.

* Anyone who has a complaint about the school system or any of its teaching materials deserves a fair and courteous hearing.

* Teachers and administrators have every right to point out distortions or misinterpretations of material labeled "objectionable."

* School personnel should recognize that "secular humanism" is a catch-all charge that can -- and usually does -- cover anything that school critics want it to.

* The school board and administration should never abandon their teachers. In a censorship incident, the board and administration have an obligation to their personnel as well as to the students and the community that together they serve.

* The school board should never give up its legal rights. Citizens' pressure groups have a right to express their views to the board. But nowhere is it written that their views should dictate -- or take precedence over -- board policy.

* Teachers, board members, administrators should be well educated as to the vocabulary of the New Right as well as its agenda for public education.

* The films, pamphlets, and books that are being circulated to stir up community discontent with the schools should become familiar to all involved. Some of the most common materials: "Let Their Eyes Be Opened," a film distributed by the Christian Broadcast Network to alert fundamentalists to the evils of secular humanism in the schools; "Is Humanism Molesting Your Child?", a pamphlet widely distributed by the Pro-Family Forum, which claims that your tax dollars are being used to "sneak humanism into the public schools;" brochures, newsletters, pamphlets distributed by Phyllis Schlafly's Eagle Forum and "Stop Textbook Censorship Committee," which claim that "values, traditional sex roles and morals have been censored out of the public school curriculum and replaced with secular humanism;" anti-public education books and pamphlets by Tim LaHaye (The Battle for the Public Schools), Barbara Morris (Change Agents in the Schools), Murray Norris (Weep for Your Children), and Cal Thomas (Book Burning).

* School officials, librarians, teachers and parents should become familiar with textbook and library book "reviews" prepared by the Gablers of Texas and distributed by a number of national and local organizations including the Moral Majority, the Eagle Forum, and the Pro-Family Forum. (Gabler materials have been used to spark censorship controversies in all 50 states.)

* After a fair exchange of charges and responses, unfounded criticism should not be allowed to interfere in the school's most important task: education.

* Students should not be isolated from the controversy; learning how controversies are created, as well as how they are resolved, can -- and should be -- an education in democracy for everyone involved.

* And finally, the continuing factor that stemmed the tide of controversy in Tell City was teachers, board members, administrators consistently working -- and standing -- together for the attainment of a common goal: the continuance of quality education for the young people of their community.

Source: "A Tale of Tell City: An Anti-Censorship Saga," by Edward Jenkinson (an issue paper published by People for the American Way).

Appendix M

How I survived my encounter with the New Right

BY JAMES R. LARSON

YES, YOU *can* survive an attack by the New Right. Proof: In the 1980-81 school year, our schools weathered three head-on collisions with the New Right. All three encounters involved difficult issues that still confront public schools: sex education, the proper place of religion in public schools, and the controversy involving the teaching of Creationism or evolution. This is the story of how those confrontations came about, how administrators and school board members dealt with them, and how we all managed to survive.

Although these same issues, in one form or another, crop up in many school systems, the situation was exacerbated in our Sylvania (Ohio) schools (K-12; enr.: 6,600) because our controversies came one after the other. Each issue built on the preceding one, until the confrontation with members of the New Right overshadowed everything else in the district, splitting and angering virtually every segment of the community. During this time, we made mistakes, but we also did a number of things that eased situations and addressed issues successfully. Certainly, we learned a great deal, and we are different now because of what we learned.

In retrospect, I think many of our problems were compounded simply by poor timing. In September and October of 1980, the issue was the new human sexuality program; from October through February 1981, the debate concerned a newly written policy on religion in the schools; and from March through May, the challenge was to the teaching of evolution. The sequence of issues led to the charge—repeated often in forum after forum—that "secular humanists" were "conspiring" to take over the school system. As one tearful parent told us: "You're trying to steal the minds of my children."

Hindsight—a belated readings in the literature of the New Right—have shown me that earlier, isolated encounters *should* have alerted us to potential problems and to the agenda and language characteristic of the New Right. The problem was that the previous incidents—challenging the wisdom of including a certain novel on a required reading list, demanding better discipline, examining the science curriculum—were not seen as abnormal encounters. But in our case, the parents involved in these early challenges later emerged as the self-appointed leaders of the intense encounters of 1980-81. Because the people involved in these early situations (some of the incidents going back three years) previously were not connected with one another, the school district's decisions seemed to provide the catalyst that united disparate, right-leaning citizens. What the schools viewed as a few isolated concerns by individual parents, the newly formed group viewed as the warp and woof of a secular humanist conspiracy.

During the yearlong siege, we never were certain of how pervasive dissatisfaction was, although the leaders of the dissent claimed they represented "the majority" of the community. Then, too, the group's name changed as the issues progressed: "Citizens Concerned with Education in Sylvania" became "Citizens Concerned with Preserving Our Traditional Heritage," which in turn became the "Committee for Scientific Creationism in the Schools," which finally evolved into the "Alliance for Better Education." Despite these name changes, the groups' leadership *always was the same*—15 or 20 individuals who formed a type of inter-

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locking directorate. The groups' membership rose and fell according to the specific issue under discussion, but the leaders remained the same.

Here's the background on each of the issues we confronted and how each was handled:

Sex education

In 1969, school staff members attempted to get federal funding to develop a human sexuality curriculum for the Sylvania schools. When the required public meetings were held to discuss the grant application, a group of conservative parents opposed the application and the program. The matter was dropped. More than a decade later, the need for a human sexuality program still existed; the need, in fact, was *greater*, because teachers and administrators had backed off the subject for so long.

Beginning in 1977, then, a human sexuality program for grades K-9 was developed. Teachers went through staff development sessions, pilot units were taught and refined, and the full program debuted in spring 1980. The program was developmental and was designed to provide information to help responsible students make responsible decisions.

"That," said members of a concerned citizen group, "is precisely the problem." They challenged the whole idea of responsible students making responsible decisions, labeling it "situational ethics: If it doesn't hurt anybody, go ahead and do it." Other parents joined in the complaint.

During summer 1980, a series of meetings between central office administrators and the newly formed group were held. We exchanged position letters. Publicly, the group said that parents should see school materials on human sexuality (certainly a good idea). Privately, however, the group's leaders described the course content as "filth," saying they knew the program would be dropped once the parents saw and responded to the "awful things" their children were seeing. Two agreements came about during this period: Students would need parental permission to enroll in the program; and a parent-and-staff group would be formed to review the first year of the program. In October 1980, shortly after the beginning of the new school year, evening meetings introducing the human sexuality program were held in each of the seven elementary buildings. At each meeting, I stated why we believed the program was necessary; teachers from the school described what the units covered; we showed the audiovisual materials that students would see; and the evening concluded with a question-and-answer period.

The first of these meetings was a media event, with reporters present and cameras rolling. During the question-and-answer period, a leader of the concerned citizens' group told the assemblage, "If you really want to know what is going on, you can meet back here in the corner after the meeting." At that point, I intervened; I invited the speaker to come to the front and address the whole group.

That became the pattern for the next six meetings: Following the district's presentation, a representative of the concerned citizens presented the group's point of view. In the long run, this worked well for "our side." Although the opposition speaker became better organized at successive meetings, the group's fundamentalist, conservative point of view alienated many parents. In fact, the crowd frequently had to be reminded to be polite to the speaker. The people protesting the human sexuality program used a different vocabulary and expressed concerns that were unfamiliar to many parents; the majority of the parents simply did *not* agree with them.

A survey of those parents who attended the evening meetings showed that more than 95 percent of those responding left with a better understanding of the program. In the 1980-81 school year, 96.9 percent of the parents gave permission for their children to study the units; in the 1981-82 school year, 98.4 percent gave permission. Clearly, most parents were not swayed by the views of the New Right. But this did not deter the concerned citizens. They continued to circulate "fact" sheets listing the same charges we already had disproved. The group never altered its position. Members of the group continued to distrust our motives and actions. A typical comment: "If we go away, then [school officials] will bring out the *real* filth they didn't show the parents."

The formation of a parent and staff review committee eventually bogged down because leaders of the citizens' group wanted only parents on the committee. They wanted four parents from their group plus another four appointed by the school administrators; they also wanted the eight-person committee to have complete power over the content and direction of the program. We countered with the idea of an advisory committee with more parents than staff members and with their group naming two of the six parents. But no, they wanted 50 percent representation, despite the fact that nearly

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97 percent of the parents in the district supported our proposal. The result: They refused to serve on the committee and condemned its actions before its first meeting was even held.

Today, the human sexuality units continue to be an integral part of our health education program. Parents may ask to have their children work in some other area of health, however, during the human sexuality units. Additions to the program will be reviewed by an advisory committee composed of parents and teachers.

Religion in school

The proper place of religion in the public schools has been a long-standing issue in the community. Sylvania has a number of Protestant churches, a large Roman Catholic parish, the largest synagogue in the area, an Eastern Orthodox church, and a number of independent (or small denomination) fundamentalist Christian churches. Eight years ago, the objections we logged from the religious community concerned scheduling dances and examinations on dates that conflicted with religious holidays. Discussions led to greater sensitivity on the schools' part, especially in connection with holiday observances and music in elementary schools.

Our position, for almost eight years, was to try *not* to reduce such a sensitive issue to writing. As the years passed, however, the scheduling problems continued and increased. We tried to work with staff members to increase their understanding, applying unwritten guidelines. As with any group of people, our staff had reactions ranging from hostility toward constraints to a complete ban on anything related to religious holidays. We realized we were in trouble when members of the central office were asked to make judgment calls on the content of music programs and to rule on whether holiday cookies could have stars on them.

Faced with the growing confusion about the unwritten guidelines, we believed the time had come to develop a written policy on the place of religion in the school system. In the process, we learned that the winter holiday season is exactly the *wrong* time to make policy on religion in schools; such a policy should be worked out and presented during the heat of July. Unfortunately, the work of our task force on the subject was not completed until October—the same month we were holding the human sexuality meetings. Our timing strengthened the belief of some community members that a secular humanist conspiracy was under way.

The community committee we had established to develop the policy recommendation on religion in school was made up of staff members, two Protestant ministers, a Catholic priest, a rabbi, and two parents. After a number of meetings, and after reviewing other such policies, the group produced a draft, which with little change was adopted by the school board in late October 1980.

The essence of the policy is in this paragraph: "Neutrality does not mean silence. The proper role of the public school is to teach mutual understanding and respect for religious differences. Therefore, the school setting can enhance, not subvert, the understanding of religious beliefs. The improper use of religion in a public school setting can lead to acculturation, thus diminishing the role of home, church, or synagogue."

The next month, the policy was attacked at a school board meeting by a parade of speakers. Many members of the large audience could be heard murmuring "Amen" to the various comments. The vice-president of a state Moral Majority organization declared, "Soon it will be impossible to appeal to the Bible or the Ten Commandments as an absolute standard for man's behavior. This will then enshrine secular humanism as the religion of our public school system." Supporters of the new policy—including some students, most of the members of the Sylvania Area Clergy Fellowship, and the auxiliary bishop of the Toledo Diocese—presented letters or comments supporting the policy.

At the same meeting, a petition in opposition to the policy, signed by more than 2,000 people, was presented. We couldn't prove it, but we believed—and still believe—that the school policy had been misrepresented by the petition passers. (A few individuals, in fact, called or wrote to have their names removed when they had the chance to read the policy or hear it discussed.)

From then on, one petition was countered by another; one list of clergy names was countered by another. Through all of this, the members of the board held firm to their original unanimous vote. The crowds were not pleased. As one man walked out of the board meeting, he yelled, "No taxes! We won't pay taxes. There's 'In God We Trust' on that money, and it will be a cold day in hell before you'll see that money." The approved policy remains in effect.

Evolution and Creationism

Then came the last issue of the school year: a demand that the following statement, written by the concerned citizens' group, be adopted as policy by the school board: "Since there are two theories of origins which can be substantiated by scientific data, provision must be made for the unbiased presentation of both theories

whenever the subject of origins is taught. The policy does not require or permit dogmatic instruction in any religious doctrine."

The necessary discussion of the statement was assigned to the district curriculum council, which heard presentations on the topic from area university professors—one who supported a two-model approach and two biology professors (who were district parents) who rejected such an approach. The curriculum council agreed that theories should be presented *as theories*, but rejected the inclusion of equal treatment of Creationism in the science curriculum.

Some thought was given to drafting a school board policy on the issue to counter the one presented by the concerned citizens' group. But the recent experience of writing a religious policy, complete with its misinterpretation and nit-picking, kept us from yielding to the urge. The policy remains unwritten. Instead, the superintendent simply stated that the district could not come up with a policy superior to that provided by the basic intelligence of the teachers.

Now, then, our schools have a human sexuality program with some appropriate changes (namely, a parental option). Each year, we approach Christmas warily, but with more understanding of the strong emotions this season generates. The Creationism issue might well be out of our hands now, because the courts have become involved in this issue in California, Arkansas, and Louisiana schools. As you know, some publishers now are producing bland textbooks for fear of losing sales to the controversy. Also, we passed a new levy (on the second time around), and the candidate supported by what remains named the "Alliance for Better Education" ran third—and last—in the race for a school board seat.

We learned a great deal about ourselves and our schools during the encounters with the New Right. Certainly, we no longer are the same school system. Robert Frost could have been thinking of us when he wrote, "In three words, I can sum up everything I've learned about life. It goes on."

True. But never in quite the same way. ■

Twelve ways to weather controversy

NO OUTLINE of events (such as the one I outline in the accompanying article) can convey the range of emotions the Sylvania schools and community went through in a single school year. What *can* be described are our perceptions of what worked, what helped preserve programs, and what eased tensions. These are the lessons we learned.

1. Understand that the positions held on both sides of the issues I've described often reflect fervent *religious* convictions. People will not easily negotiate away or compromise their beliefs. Our opponents never changed a position.

2. Recognize that the charge of secular humanism is a "bucket issue" that can hold anything the New Right wants it to hold. You might correctly compare our opponents' use of the phrase "secular humanism" to that of the warning in the 1950s against the "Red Menace."

3. Never give up the legal rights of the school board. Citizen advisory groups should do just what their names suggest—advise. Potential members of such groups must know *and accept the power* and limitations of such a group before they agree to serve.

4. Form advisory committees carefully. Be aware that the accepted practice of using already-established groups might leave out the very groups that need to be heard. In Sylvania, for instance, we depended on the formal group of area clergy to support us. As far as the Fundamentalist denominations were concerned, this almost was a liability.

5. Be prepared to have your honest mistakes (whether of omission or commission) viewed as deliberate deceptions. In our case, we inadvertently listed an old, out-of-circulation sex-education film on our materials list; we heard over and over again how this was done to hide the really bad films.

6. Educate your staff members on the agenda and the vocabulary of the New Right. Don't wait for issues to surface before you act. (For instance, we showed our administrators a film, "Let Their Eyes Be Opened," which has been used to alert Fundamentalists to the evils of secular humanism in the schools.) Include your school board in all of these activities.

7. Know that when you are accused of not listening to a group, it most often means you are not doing what that group wants you to do. A big difference exists between *having your say* and *getting your way*.

8. Work to have as much of the attention and tension as possible focused on the central office—away from principals, teachers, and students. Not only does this promote consistency in school district responses, but it also helps keep students out of the way of flying words.

9. Remain as polite, patient, and soft-spoken as possible. Using excessively strong words can bring sympathy to the supposed "underdog" who is challenging "the bureaucracy."

10. Be prepared for everything you say to be made public, in one form or another. This is true whether you made statements in confidence or not. Count on being misinterpreted, often with your own writings or comments used to make an opponent's point.

11. Resist accepting every opportunity to debate your opponents. This is especially true when the press is involved. Exchanges often are designed to sustain controversy, not ease it. Also, be aware of the limited audience involved. In our case, for instance, we were eager to gain the understanding of our specific school district population, not to make our case before the population of the entire metropolitan Toledo area.

12. Consider the possible advantages and hazards of having an established, written policy on every issue. In our situation, the writing—and timing—of the religious policy fanned the flames of controversy. Not writing a policy on evolution and Creationism appears to have eased the situation.

Even if you carefully follow all the above advice, you never will be fully prepared for what can happen to a community or school district that encounters such volatile issues.—J.B.L.

Appendix N

EDUCATION WEEK · SEPTEMBER 29, 1982

Building Bridges Instead of Walls: An Anti-Censorship Effort That Worked

By Michelle Marder Kamhi

At a meeting of English teachers in southeastern Ohio last spring, the discussion turned, unavoidably, to the problem of censorship. The consensus was that the pressures now are worse than ever, that school boards and administrators have become wary of controversial issues, and that the situation seriously inhibits teaching efforts in the classroom.

That view is confirmed by other reports in the state. One teacher responding to a survey conducted last year by the Ohio Council of Teachers of Language Arts wrote: "Literature of a controversial nature is not taught." Another respondent noted: "We are told not to use questionable materials that might cause community unrest."

Yet one of the teachers at the southeastern Ohio meeting could report that, to his knowledge, his English department had experienced no such pressures at all in the past year, not one challenge to the wide variety of materials being used in its junior and senior high-school classes. The teacher was Jim Creighton, acting head of the English department at Fort Frye High School in Beverly, Ohio.

The Fort Frye Consolidated School District serves a large rural area on the western edge of Appalachia. As tradition-bound an area as one could find anywhere in the United States, it is comparable in many respects to Kanawha County, W. Va. (in 1974 the scene of violent communal strife over school book banning), which lies only a hundred miles to the south. A place where "people try so hard to keep things the way they were" is how one local resident describes the community centering on Beverly, Ohio.

Nevertheless, Fort Frye's English curriculum and book shelves contain many of the titles that have been the source of controversy in other schools: *A Day No Pigs Would Die*, *Lord of the Flies*, *The Diary of Anne Frank*, *To Kill a Mockingbird*, and *Hiroshima*, among others.

That Fort Frye has escaped the sort of educational and community havoc that afflicted Kanawha County and comparable school districts is due largely to the intelligent, sensitive efforts of its teachers.

Fort Frye, too, has had its would-be censors. Not many years back, some moves were made to dismiss Mr. Creighton's predecessor, June Berkley, because she taught from the "communist rag," the *New York Times Student Weekly*. Only five years ago, a group of parents began agitating to have Robert Newton Peck's *A Day No Pig Would Die* removed from the curriculum. Describing in very graphic detail a young boy's coming of age on a Vermont farm, Peck's autobiographical novel was regarded by the parents as a "dirty" book.

But Fort Frye's curriculum remains intact—because, when parents moved to limit it, the teachers neither capitulated to their demands nor escalated the conflict. They did not surrender the challenged book, whose value they firmly believed in. They did not barricade themselves behind professional prerogatives, claims to academic freedom, and First Amendment rights. Such claims, however just, would have polarized the situation further, possibly leading to open war. Instead, the teachers built bridges to the community. They met the parents on neutral, noncombative ground. On their own time, with no pay, Fort Frye's teachers set up a series of evening classes, which they called "Books Our Children Read."

The title is significant: Children, as it implies, are our *shared* responsibility. Parents and other members of the community were invited to attend the classes, to read and discuss some of the controversial books in the curriculum, and to discover, at first hand, how and why literature was taught at Fort Frye. (These efforts are eloquently described by June Berkley in an essay in the National Council of Teachers of English volume *Dealing With Censorship*, 1979.)

This community education effort has been repeated each year in varying forms, despite ever greater financial constraints and limited resources. Its benefits have been substantial.

First, it has saved an innovative and effective curriculum from the constant threat of censorship. Former principal Lynn Studer makes this clear: "Every year before the course

was started, we'd have *some* objection to the curriculum." The teachers are more secure now in their choice of books to "encourage a broad, realistic view of this world and its possibilities and affirm for the students a sense of themselves as reasoning and reasonable people."

The adult classes have done more than quell objections; they have built strong communal *support* for the department's program and its broad goals. A general attitude of trust, openness, and cooperation between parents and teachers has replaced the mutual suspicion, estrangement, and antagonism that characterized their relationship before.

Beyond the boost to the school's educational program, the adult classes have brought important and lasting benefits to the community as a whole. In an area with few communal cultural resources, they have offered residents a meaningful group encounter with good literature, and have given neighbors a new basis for communication and friendship.

The testimony of those who participated in the project tells the story well. One parent sent this note to her child's teacher: "I found *A Day No Pigs Would Die* a beautiful and inspiring book. If my son learns nothing else from this book, I hope he learns the value of a man as a man, regardless of education, wealth, or social status. I think your selection of this book, for required reading, is a very good choice."

Another parent, who admits that before the course she was an outspoken critic of the curriculum, told me: "Sometimes when kids come home from school some things get lost in the translation. After the course, we felt freer to call the teacher up and check things out."

The same parent added: "The classes brought people together. I thought we'd have nothing in common. I never reached out to find out. I found out we have a lot in common."

A third parent, praising the "dedication of the teachers," said simply, "I feel my children are in good hands."

As for the teachers who took part in the effort, one told me: "It helped parents see that we had the children's best interests at heart, that we weren't trying to force them to be different."

There were other benefits, too. As another teacher said: "Talking with parents gives a whole different perspective on the child. I really enjoyed it—even though at the end of the day you may dread having to stay three hours longer—it was worth it."

Would Fort Frye's approach to dealing with censorship work elsewhere? Lynn Studer is convinced that it would: "Once you get parents participating, involved in the school, you rarely have problems. The key is one or two teachers who are dedicated enough to set it up and follow through. I don't think enough teachers are aware of this."

The teachers say that they couldn't have done it without the solid support of the school administration and several members of the community who appreciated, at the outset, the value of literature.

Yet the success of the effort ultimately depended, as Jim Creighton puts it, "on the teachers' openness and willingness to take a chance." There were real risks, of course, in inviting the community to scrutinize the curriculum more closely. "Every book we teach might be censored then," observes one of the teachers. They had to believe strongly in what they were doing. They had to believe, too, that reason would prevail.

What is the larger significance of Fort Frye's experience? A few months ago, an established journalist doing a feature on censorship for a major popular monthly tried to persuade me that Fort Frye was a "special case." It would be naive to suppose, he maintained, that such efforts could succeed in other areas, where "highly organized extremists are attempting to dismantle our whole system of public education." I disagree.

True, there are extremists out there, individuals with minds clamped shut. They exist, unfortunately, at both ends of the political spectrum. I've seen them in the New Rightists who ride roughshod over our constitutional liberties. I've also seen them in elitist "liberals" who arrogantly denigrate the masses.

What the impact of "Books Our Children Read" tells me, however, is that the extremists are far outnumbered by people like the parents and teachers of Fort Frye, mostly earnest, decent individuals with legitimate, if varying, concerns about the problems of our society and their effect on children's lives. Fort Frye's modest anti-censorship experiment tells me that if only we have the courage to reason together, we can find a common ground in the midst of our differences—despite the extremists.

Michelle Marder Kamhi is a freelance writer, educational consultant, and principal author of Limiting What Students Shall Read, *the report of a nationwide survey of censorship pressures in the public schools, conducted in 1980 by the Association of American Publishers, the American Library Association, and the Association for Supervision and Curriculum Development.*

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Appendix O

INSTRUCTIONAL MATERIALS SELECTION POLICY AND PROCEDURES

Madison Metropolitan School District
Madison, Wisconsin

Adopted by the Board of Education
September 13, 1982

SELECTION RESPONSIBILITY

Pursuant to Wisconsin Statutes, the legal responsibility for the selection of instructional materials rests with the Board of Education. The purpose of this selection policy is to define the philosophy, objectives, criteria, and procedures to be followed by those groups that function as agents of the Board of Education for acquiring print and audiovisual materials for instructional programs. These groups include: Program Materials Selection (PMS) committees; Instructional Materials Center (IMC) committees; Middle and High School Paperback committees; Specialized Educational Services (SES) committees; Chapter I (Title I) materials selection committees; and ad hoc committees assigned to select materials for unique school programs.

Instructional materials include print and nonprint items such as audiotapes and audiocassettes, books, computer programs, dioramas, disc recordings, films, filmstrips, games, graphic works, manuscripts, maps and globes, microforms, models, multimedia kits, newspapers, overhead transparencies, pamphlets, periodicals, realia, reference materials, slides, television programs, videocassettes, videodiscs, videotapes, and various combinations of these.

SELECTION PHILOSOPHY

The right to a free choice among alternatives is basic to a democratic society. It is through the exercise of the freedoms set forth in the Bill of Rights that an informed choice can take place. If there is to be freedom of speech, of the press, and of assembly, then there must also be freedom to hear, to view, to read, and to discuss. Our educational system must, therefore, allow a free access to a full range of instructional materials to insure the realization of these freedoms.

SELECTION OBJECTIVES

The basic objective of materials selection is to provide students and faculty with learning resources that are intrinsic to the implementation of curriculum and that have value for diversified interests, abilities, and maturity levels. Selected materials should:

1. stimulate thinking, provide facts, and contribute to student growth in literary and aesthetic appreciation;
2. contain ideas and information that enable students to make judgments and decisions relating to their daily lives;
3. present a diversity of viewpoints on controversial issues;
4. include the thinking and contribution of the many cultural, ethnic, and religious groups which constitute society in the United States;
5. portray a variety of lifestyles with which students can identify;
6. represent the variety of communication formats to provide for individual learning styles and to provide students the opportunity to analyze various media formats critically;
7. encourage students to read, view, and listen for pleasure and recreation, fostering a life-long appreciation of such activities.

SELECTION CRITERIA

Instructional materials shall support and be consistent with the general educational goals of the district. All materials should be selected on the basis of an identified need for the materials and the general suitability of the materials to the needs and abilities of those who will use them. In potentially sensitive areas (e.g., race, sex, religion, political theory and ideology), materials should be selected for their strengths and/or significance rather than rejected for their weaknesses. Consideration of the criteria below, where relevant, shall provide the basis for selection of instructional materials. The criteria are not arranged in any particular order of importance.

1. Relation to Curriculum.

   Materials should be selected for their contribution to the implementation of the school's curriculum.

2. Relation to Existing Collection.

   The materials should make a contribution to the balance of the individual school collection of materials for which they are selected.

3. Interest and Appeal.

   The content and style of the materials should appeal to the interests of those who will use them.

4. Accuracy and Authenticity.

   The content of materials should be valid, reliable, and complete. Imaginative materials should encourage worthwhile appreciations, attitudes, understandings, and insights.

5. Authority.

   Consideration should be given to the qualifications, reputation, and significance of those responsible for creating the material (the author, producer, publisher).

6. Comprehension.

   The material should be clearly presented in a well-organized fashion. The nature of concepts being developed should be appropriate both to the intended users and the depth of coverage. In print materials, the readability should correspond to the reading ability of the intended users; in nonprint materials, audiovisual representations should correspond to the comprehension level of the intended users. The materials should catch and hold the user's interest and stimulate further learning.

7. Permanence and Timeliness.

   The material should be of lasting value and/or should be of widespread current interest or concern.

8. Cultural Pluralism.

Wisconsin Statutes (Chapter 89, Section J) mandate that students have access "to a current, well-balanced collection of books, basic reference materials, periodicals, and audiovisual materials which depict in an accurate and unbiased way the cultural diversity and pluralistic nature of American society."

Materials should foster respect for, and help students gain an awareness of, the many contributions made by the various groups which make up our pluralistic society. The materials should present inter-group tension and conflict objectively, placing emphasis on resolving social and economic problems.

9. Whole vs. Part.

Each item should be approached from a broad perspective, looking at the work as a whole and judging controversial elements in context rather than as isolated parts. Periodicals, for example, should be selected and purchased for their overall reputation, and should not be rejected because of an occasional article which may be offensive.

10. Recency.

In certain subject areas (science and technology, for example), materials should be examined carefully for the currency of the information presented. Copyright date should be used as one indicator of the currency of the material.

11. Format.

The medium selected to present the material should be appropriate to the content. For example, a series of still photographs of works of art might appropriately be presented in a filmstrip, slide program, or book rather than in a film or video tape. However, these latter media are appropriate when it is important to show motion or present a dramatization.

12. Quality of Writing/Production.

The material should be acceptable mechanically and artistically with each element combining to form an aesthetically pleasing whole. The material should stimulate growth in factual knowledge and/or literary appreciation. The content should provide adequate scope, range, depth, and continuity while maintaining user interest.

13. Technical and Physical Qualities.

Print material should be attractively presented with suitable illustrations and graphics. The size and style of type should be appropriate to the intended age level. Audio material should use sound creatively and be clear and free of distortion. The narrator should have a pleasant voice and speak with expression. Visual materials should have good picture quality and be authentic in regard to detail, color, depth, dimension, and size proportions. Original art work shou'd be reproduced faithfully. There should be sufficient durability to meet the demands of the intended user.

14. Cost.

The selection of any piece of material, particularly an expensive one, should be seen in relation to the degree of need for the material, the amount of anticipated use, and existing budgetary limitations. The possibility of shared use of materials should be considered. In the event that materials are perceived to be of comparable quality, the materials of least cost shall be purchased.

15. Treatment of Controversial Issues.

Materials on controversial issues should be selected to represent the fullest possible range of contrasting points of view, to provide a balanced collection of materials on such subjects.

16. Treatment of Religion.

Materials about religion should be chosen to explain, not to indoctrinate.

17. Treatment of Profanity, Sex, and Violence.

The use of profanity, sexual incidents, or violence in a literary work should not automatically disqualify such material. The decision should be made on the basis of the work's general literary value, rather than on some isolated parts, and on whether it deals with situations realistically, presenting life in its true proportions.

18. Treatment of Human Development.

Materials on human physiology, physical maturation, or personal hygiene should be accurate and objectively presented.

19. Treatment of Biased Materials.

Materials which unfairly, inaccurately, or viciously treat a particular race, sex, ethnic group, age group, religion, etc., shall not be selected unless there exists a legitimate educational purpose--such as analysis, observation, historical development or interpretation--for the use of such materials. When necessary, the Department of Human Relations should be consulted in evaluating such items.

20. Gift and Sponsored Materials.

Gift materials and sponsored materials must meet the same criteria as those selected for purchase. They are accepted with the understanding that, if not suitable, they may be disposed of at the discretion of the school staff members who have received the materials.

Board of Education policy #3660 requires that instructional materials that carry advertising be screened and approved by a committee appointed by the Assistant Superintendent.

POLICY

3620
Instruction

Reconsideration of Selected Materials

A complaint about a book or other instructional material by a resident of the Madison Metropolitan School District should be given consideration by district administrators and the Board of Education only after attempts to resolve it at the local school level have been exhausted. The use of materials being reconsidered shall not be restricted until a final deposition of the complaint has been reached. Reconsideration decisions made at one school shall not be binding on other schools.

PROCEDURE

3620
Instruction

Reconsideration of Selected Materials

1. Upon receipt of a complaint about a book or other instructional material, the Building Principal shall contact the complainant and appropriate school staff to discuss the complaint and attempt to resolve it by explaining the philosophy and goals of the instructional program and the selection policy and procedure.

2. A standard questionnaire (Request for Reconsideration of Instructional Materials) and cover letter shall be sent to the complainant with a request that he/she return the completed questionnaire to the Building Principal. The principal shall send a duplicate of the completed questionnaire to the appropriate school staff and District Director.

3. Upon receipt of the completed questionnaire, the Principal shall appoint and convene an advisory committee consisting of appropriate school staff (including school media specialists when IMC materials are involved) and parents to consider the complaint. The committee will use the stated selection criteria in its reconsideration of a book or other instructional material, and will respond in writing to the complainant, with a copy sent to the District Director and appropriate program coordinators.

4. Following consideration by the Principal and committee, if it is the desire of the complainant, the complaint is submitted to the Superintendent for consideration.

5. Following consideration by the Superintendent, if it is the desire of the complainant, the complaint is submitted to the Board of Education.

6. The Board of Education, through the Superintendent, shall be informed of any decision at any level to remove an item from classroom or IMC use if it is the result of a complaint handled through this process.

7. Complaints submitted directly to the Superintendent and/or Board of Education shall be referred to the appropriate Building Principal.

Sample Form

REQUEST FOR RECONSIDERATION OF INSTRUCTIONAL MATERIALS

School _____

Please check type of material:

( ) Book	( ) Film	( ) Record
( ) Periodical	( ) Filmstrip	( ) Kit
( ) Pamphlet	( ) Cassette	( ) Other

Title _____

Author _____

Publisher or Producer _____

Request Initiated by _____

Telephone _____ Address _____

City _____ State _____ Zip _____

The following questions are to be answered after the complainant has read, viewed, or listened to the school library material in its entirety. If sufficient space is not provided, attach additional sheets. (Please sign your name to each additional attachment.)

1. To what in the material do you object? (Please be specific, cite pages, frames in a filmstrip, film sequence, et cetera.)

_____

_____

_____

_____

2. What do you believe is the theme or purpose of this material?

_____

_____

_____

3. What do you feel might be the result of a student using this material?

_____

_____

_____

4. For what age group would you recommend this material? _____

_____

5. Is there anything good in this material? Please comment. _____

_____

6. Would you care to recommend other school library material of the same subject and format?

_____

_____

_____ _____

Signature of Complainant Date

Please return completed form to the school principal.

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Sample Form

CHECKLIST FOR SCHOOL MEDIA ADVISORY COMMITTEE'S RECONSIDERATION OF INSTRUCTIONAL MATERIALS -- NONFICTION

Title _____

Author _____

A. Purpose
1. What is the overall purpose of the material? _____

_____

2. Is the purpose accomplished? _____ Yes _____ No

B. Authenticity
1. Is the author competent and qualified in the field? _____Yes _____ No
2. What is the reputation and significance of the author and publisher/producer in the field?

_____

_____

3. Is the material up-to-date? _____ Yes _____ No
4. Are information sources well-documented? _____ Yes _____ No
5. Are translations and retellings faithful to the original?
_____ Yes _____ No

C. Appropriateness
1. Does the material promote the educational goals and objectives of the curriculum of District Schools? _____ Yes _____ No
2. Is it appropriate to the level of instruction intended?
_____ Yes _____ No
3. Are the illustrations appropriate to the subject and age levels?
_____ Yes _____ No

D. Content
1. Is the content of this material well-presented by providing adequate scope, range, depth and continuity? _____ Yes _____ No

2. Does this material present information not otherwise available?
_____ Yes _____ No
3. Does this material give a new dimension or direction to its subject? _____ Yes _____ No

E. Reviews
1. Source of review _____
Favorably reviewed _____ Unfavorably reviewed _____
2. Does this title appear in one or more reputable selection aids?
_____ Yes _____ No. If answer is yes, please list titles of selection aids? _____
_____

Additional Comments _____

_____

_____

Recommendation by School Media Advisory Committee for Treatment of Challenged Materials

_____

_____

Date _____

Signature of Media Advisory Review Committee

_____ _____

_____ _____

_____ _____

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CHECKLIST FOR SCHOOL MEDIA ADVISORY COMMITTEE'S RECONSIDERATION OF INSTRUCTIONAL MATERIALS -- FICTION AND OTHER LITERARY FORMS

Title _____

Author _____

A. Purpose

1. What is the purpose, theme or message of the material? How well does the author/producer/ composer accomplish this purpose?

_____

_____

2. If the story is fantasy, is it the type that has imaginative appeal and is suitable for children? _____ Yes _____ No; for young adults? _____ Yes _____ No. If both are marked no, for what age group would you recommend? _____

3. Will the reading and/or viewing and/or listening to material result in more compassionate understanding of human beings? _____ Yes _____ No

4. Does it offer an opportunity to better understand and appreciate the aspirations, achievements, and problems of various minority groups? _____ Yes _____ No

5. Are any questionable elements of the story an integral part of a worthwhile theme or message? _____ Yes _____ No

B. Content

1. Does a story about modern times give a realistic picture of life as it is now? _____ Yes _____ No

2. Does the story avoid an oversimplified view of life, one which leaves the reader with the general feeling that life is sweet and rosy or ugly and meaningless? _____ Yes _____ No

3. When factual information is part of the story, is it presented accurately? _____ Yes _____ No

4. Is prejudicial appeal readily identifiable by the potential reader? _____ Yes _____ No

5. Are concepts presented appropriate to the ability and maturity of the potential readers? _____ Yes _____ No

6. Do the characters speak in a language true to the period and section of the country in which they live? _____ Yes _____ No

7. Does the material offend in some special way the sensibilities of women or a minority group by the way it presents either the chief character or any of the minor characters? _____ Yes _____ No

8. Is there preoccupation with sex, violence, cruelty, brutality, and abhorrant behavior that would make this material inappropriate for children? _____ Yes _____ No; for young adults? _____ Yes _____ No
9. If there is use of offensive language, is it appropriate to the purpose of the text for children? _____ Yes _____ No; for young adults ? _____ Yes _____ No
10. Is the material free from derisive names and epithets that would offend minority groups? _____ Yes _____ No; children? _____ Yes _____ No; young adults? _____ Yes _____ No
11. Is the material well-written or produced? _____ Yes _____ No
12. Does the story give a broader understanding of human behavior without stressing differences of class, race, color, sex, education, religion or philosophy in any adverse way? _____ Yes _____ No
13. Does the material make a significant contribution to the history of literature or ideas? _____ Yes _____ No
14. Are the illustrations appropriate and in good taste? _____ Yes _____ No
15. Are the illustrations realistic in relation to the story? _____ Yes _____ No

Additional Comments _____

_____

Recommendation by School Media Advisory Committee for Treatment of Challenged Materials

_____

_____

Date _____

Signature of Media Advisory Review Committee

_____ _____

_____ _____

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STATE OF CONNECTICUT CONTROVERSIAL ISSUES POLICY, 1981

FREE TO LEARN
A Policy on Academic Freedom and Public Education

Academic freedom is the freedom to teach and to learn. In defending the freedom to teach and to learn, we affirm the democratic process itself. American public education is the source of much that is essential to our democratic heritage. No other single institution has so significantly sustained our national diversity, nor helped voice our shared hopes for an open and tolerant society. Academic freedom is among the strengths of American public education. Attempts to deny the freedom to teach and to learn are, therefore, incompatible with the goals of excellence and equity in the life of our public schools.

With freedom comes responsibility. With rights come obligations. Accordingly, academic freedom in our public schools is subject to certain limitations. Therefore, the STATE BOARD OF EDUCATION affirms that:

Academic freedom in our public schools is properly defined within the context of law and the constraints of mutual respect among individuals. Public schools represent a public trust. They exist to prepare our children to become partners in a society of self-governing citizens. Therefore, access to ideas and opportunities to consider the broad range of questions and experiences which constitute the proper preparation for a life of responsible citizenship must not be defined by the interests of any single viewpoint. Teachers, school administrators, librarians, and school media specialists must be free to select instructional and research materials appropriate to the maturity level of their students. This freedom is itself subject to the reasonable restrictions mandated by law to school officials and administrators. At the same time, local school officials must demonstrate substantial or legitimate public interest in order to justify censorship or other proposed restrictions upon teaching and learning. Similarly, local boards of education cannot establish criteria for the selection of library books based solely on the personal, social or political beliefs of school board members. While students must be free to voice their opinions in the context of a free inquiry after truth and respect for their fellow

students and school personnel, student expression which threatens to interfere substantially with the school's function is not warranted by academic freedom. Students must be mindful that their rights are neither absolute nor unlimited. Part of responsible citizenship is coming to accept the consequences of the freedoms to which one is entitled by law and tradition. Similarly, parents have the right to affect their own children's education, but this right must be balanced against the right other parent's children have to a suitable range of educational experiences. Throughout, the tenets of academic freedom seek to encourage a spirit of reasoned community participation in the life and practices of our public schools.

Since teaching and learning are among the missions of our public schools, the STATE BOARD OF EDUCATION affirms the distinction between teaching and indoctrination. Schools should teach students how to think, not what to think. To study an idea is not necessarily to endorse an idea. Public school classrooms are forums for inquiry, not arenas for the promulgation of particular viewpoints. While communities have the right to exercise supervision over their own public school practices and programs, their participation in the educational life of their schools should respect the constitutional and intellectual rights guaranteed school personnel and students by American law and tradition.

Accordingly, the STATE BOARD OF EDUCATION, in order to encourage improved educational practices, recommends that local school boards adopt policies and procedures to receive, review, and take action upon requests that question public school practices and programs. Community members should be encouraged, and made aware of their rights to voice their opinions about school practices and programs in an appropriate administrative forum. The STATE BOARD OF EDUCATION further recommends that local school boards take steps to encourage informed community participation in the shared work of sustaining and improving our public schools.

Finally, the STATE BOARD OF EDUCATION affirms that community members and school personnel should acknowledge together that the purpose of public education is the pursuit of knowledge and the preparation of our children for responsible citizenship in a society that respects differences and shared freedom.

AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE: A RESOLUTION

·The following resolution was passed unanimously by the Commission on Science Education, of the American Association for the Advancement of Science, at its meeting on October 13, 1972 in Washington, D. C.:

The Commission on Science Education, of the American Association for the Advancement of Science, is vigorously opposed to attempts by some boards of education, and other groups, to require that religious accounts of creation be taught in science classes.

During the past century and a half, the earth's crust and the fossils preserved in it have been intensively studies by geologists and paleontologists. Biologists have intensively studied the origin, structure, physiology, and genetics of living organisms. The conclusion of these studies is that the living species of animals and plants have evolved from different species that lived in the past. The scientists involved in these studies have built up the body of knowledge knows as the biological theory of the origin and evolution of life. There is no currently acceptable alternative scientific theory to explain the phenomena.

The various accounts of creation that are part of the religious heritage of many people are not scientific statements or theories. They are statements that one may choose to believe, but if he does, this is a matter of faith, because such statements are not subject to study or verification by the procedures of science. A scientific statement must be capable of test by observation and experiment. It is acceptable only if, after repeated testing, it is found to account satisfactorily for the phenomena to which it is applied.

Thus the statements about creation that are part of many religions have no place in the domain of science and should not be regarded as reasonable alternatives to scientific explanations for the origin and evolution of life.

Library Bill of Rights

The American Library Association affirms that all libraries are forums for information and ideas, and that the following basic policies should guide their services.

1. Books and other library resources should be provided for the interest, information, and enlightenment of all people of the community the library serves. Materials should not be excluded because of the origin, background, or views of those contributing to their creation.

2. Libraries should provide materials and information presenting all points of view on current and historical issues. Materials should not be proscribed or removed because of partisan or doctrinal disapproval.

3. Libraries should challenge censorship in the fulfillment of their responsibility to provide information and enlightenment.

4. Libraries should cooperate with all persons and groups concerned with resisting abridgment of free expression and free access to ideas.

5. A person's right to use a library should not be denied or abridged because of origin, age, background, or views.

6. Libraries which make exhibit spaces and meeting rooms available to the public they serve should make such facilities available on an equitable basis, regardless of the beliefs or affiliations of individuals or groups requesting their use.

Adopted June 18, 1948.
Amended February 2, 1961, June 27, 1967, and January 23, 1980,
by the ALA Council.

Appendix P

PEOPLE FOR PUBLIC EDUCATION

For more information call:
757-1639

WE INVITE YOU TO:

Help maintain the tradition of outstanding public education for the Corvallis School District.

Join with us by volunteering some of your time or by making a financial contribution.

People for Public Education
2850 S.W. Fairmont Drive
Corvallis, OR 97333

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PEOPLE FOR PUBLIC EDUCATION

"It is a singular anxiety which some people have that we should all think alike. Would the world be more beautiful were all our faces alike? Were our tempers, our talents, our tastes, our forms, our wishes, aversions and pursuits, cast exactly in the same mould?"

Thomas Jefferson
Letter to Charles Thomson
January 29, 1817

WE BELIEVE THAT:

...The future of this nation is intimately connected to the continued vitality of our system of public education.

...Our democratic form of government demands an informed citizenry capable of reasoned and independent thought.

...Only through a deep commitment to public education may we aspire to the full development of each child's unique talents and may we provide equality of opportunity to all of our children.

THE CAUSE FOR OUR CONCERN

While citizen involvement in education must be encouraged and constructive criticism heeded, the recent attacks on public education in Corvallis concern us.

1. Most of the attacks reflect a fear of diversity. The Committee for Quality School Textbooks does not define "quality" as it is commonly understood, as intellectual or literary excellence, nor in terms of evaluations made by those deeply educated in a particular field of study. "Quality" is defined either as the absence of sexually explicit language or as conformity to a narrow range of political and religious thought.

2. The Committee for Quality School Textbooks has encouraged parents to bypass teachers in expressing concerns about textbooks and curricula. Thus the teacher is unable to explain the reasons for a particular choice and to explore the parents' worries with them. Without face-to-face talk, misunderstandings multiply. There is a breakdown of trust. And public condemnation in the media has a chilling effect on academic freedom.

3. Many of the pamphlets distributed by the Committee for Quality School Textbooks have seemed designed to inflame emotions rather than to stimulate and clarify thought. We were particularly offended by the intellectual dishonesty of "Humanism," a pamphlet published by Mel and Norma Gabler of Longview, Texas, and by the distortions in the pamphlet "Is Humanism Molesting Your Child?" published by Pro-Family Forum of Fort Worth, Texas. We object to the practice of quoting passages out of context.

4. The "shifting agenda" of the Committee for Quality School Textbooks has made genuine dialogue impossible. The attack which began as a demand to remove *God Is Red* from the school library moved to a condemnation of the religious policy, then to the myth of secular humanism, then to a condemnation of values clarification, then to a media campaign against sexually explicit language, and then to a Textbook and Curriculum Standards Act, which simultaneously calls for the respect for individuality and limitations on that individuality.

5. The vehemence of the attacks on global education seem to represent a retreat to a narrow nationalism. We believe that neither our love for our country nor our commitment to a government of, by, and for the people is in any way diminished by our growing understanding of the interconnection of all life on our planet.

OUR RESPONSE TO THESE CONCERNS

The challenges to public education are serious enough that we must not ignore them. They are part of a national movement that has already abridged free access to ideas. Librarians report a dramatic increase in local censorship groups throughout the country and a significant increase in the number of challenges to books in high school libraries.

We believe that it is important to respond to these challenges with reason and clarity, with an attempt to understand their causes, and with a commitment to try to avoid polarization. We specifically reject the notion that the recent arguments before the Corvallis school board with respect to religious policy and textbooks have been between "Christians" and atheists, liberals and conservatives, the moral and the immoral. We reject the notion of being engaged in "a battle for the mind" since our concern is primarily that the mind remain free.

THESE THINGS WE AFFIRM

Our community is one of growing cultural, intellectual, and religious diversity. We look upon that as a gift, not as a threat. We celebrate diversity, both because it enriches our lives and because all evidence shows that it has always led to the survival of life.

The primary purpose of education is to teach our children to think, both rationally and imaginatively. Our children must be taught basic skills, but beyond these skills they must develop their reasoning and problem-solving abilities. They must learn to analyze, synthesize, and generalize, and this they cannot do unless they are exposed to a variety of ideas.

The most important factor in education is the excellence of the teacher in the classroom. School boards must be aggressive in finding and keeping quality teachers and finding ways to help them to teach, free from threat of censorship and harassment.

As the policy-setting instruments of public education, the school board should consist of citizens with an interest in education that is both broad and deep. Single-issue candidates are not likely to strengthen the board but rather to contribute to divisiveness and to turn creative polarities into destructive polarizations.

Appendix Q

NEWS FROM

People For The American Way

For More Information Contact: Sue Vogelsinger
202/822-9450

FOR RELEASE- Thursday, February 3, 1983

PEOPLE FOR THE AMERICAN WAY SPONSORS CENSORSHIP AD

To promote an awareness of the ever-increasing censorship of books and magazines in America, People for the American Way has made a four-color magazine ad available for use by the publishing industry and other interested groups.

The ad pictures a book with the American flag as its cover. The pages of the book, represented as charred and burning matches, suggest the recent wave of book-burnings that have taken place throughout the country.

With the headline, "Censorship in a free society. It's a bad match," the ad urges Americans to examine the acts of book burners and pressure groups that harass librarians, students and publishers of books and magazines. The ad calls for a public response to this activity through the organizing efforts of People for the American Way.

Through its National Schools and Libraries Project, People for the American Way combines research on our nation's censorship problem with public education and citizen action. By increasing public awareness of censorship's threat to the free exchange of ideas and by organizing citizens to counter that threat, People for the American Way hopes to improve the climate in which we exercise our First Amendment freedoms.

In the past few months, People for the American Way has been active in efforts to counter censorship threats in Oregon, Florida, New York and in textbook adoption hearings in Texas.

People for the American Way is a nonprofit, nonpartisan, educational group established in 1980 to promote and defend citizens' constitutional freedoms and tradition American values. A membership organization, People for the American Way uses education programs, citizen action and training, and the media to involve people in protecting tradition American liberties.

For more information about the ad or People for the American Way, contact Sue Vogelsinger, 202/822-9450.

1015 18th Street, N.W. • Suite 300 • Wash., D.C. 20036 • Telephone 202-822-9450
A Project of Citizens for Constitutional Concerns, Inc.

NEWS FROM

People For The American Way

For More Information Contact: Sue Vogelsinger
Carol Netter
202/822-9450

PRESS ADVISORY - July 22, 1982

Celebration of Religious Liberty

DATE: Wednesday, July 28, 1982

TIME: 8:30 a.m. to 9:30 a.m.

PLACE: Lutheran Church of the Reformation
222 East Capitol Street
Washington, D.C.

Rev. Jimmy Allen, past president of the Southern Baptist Convention, and a group of leaders representing a wide variety of religious traditions will gather for a breakfast Celebration on Wednesday, July 28, 1982 at the Lutheran Church of the Reformation. They will affirm the importance of religious liberty in the American political experience and express support for the First Amendment.

Sponsor for the Celebration is the Campaign for Religious Liberty,

a coalition of over fifty organizations including People for the American Way, Union of American Hebrew Congregations and Americans United for the Separation of Church and State. A complete list of members is attached. The central concern of the Campaign is legislation affecting religious liberty.

The Celebration specifically addresses the proposed voluntary school prayer amendment. Senate Judiciary hearings on the proposed legislation are scheduled for July 29.

Participants, including representatives of the native American traditional religion, Buddhism, Judaism, Islam and Christian faiths, will draw attention to the rich and distinctive religious traditions as they are and express the common hope that all religious expressions will be left free of government oversight in the area of prayer.

# # # # # #

Appendix R

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